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# DE CARMINE DEI DEORUM

OR

## ON THE SONG OF THE GOD OF GODS

Being a Commentary in English on the Bhagavad-Gitâ

( Complete in Three Parts )

### PART I

#### THEOLOGY OR THE SCIENCE OF GOD

BY

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## PUBLISHERS' NOTE

Though there are several editions of the Bhagavad-Gitâ ( The Lord's Song ) with English renderings of the text and explanatory notes, the Publishers make no apology in bringing out this valuable work. It will be readily seen that in scope, design and treatment this work presents strikingly new features. The Publishers believe that for exhaustive treatment and lucid exposition this book will take a very high rank among publications of a similar kind. The author has no undue bias in favour of any school of philosophy. He treats the Monistic, Qualified Monistic and the so-called Dualistic schools with equal respect, holding that each has its own proper place and utility. In interpreting the texts, he follows the lead given by the blessed Marathi Saints, particularly the celebrated Poet, Scholar and Saint—Vâmana Pandita. Due importance is given to all the three *Kândas*, namely, *Karma* (Action), *Upâsanâ* or *Bhakti* (Love) and *Jnâna* (Knowledge), though special emphasis is laid on *Bhakti*, which, as the author shows with great effect, is the connecting link between Action and Knowledge. first, because Action without the Love of God cannot bear the fruit of Knowledge and thus cannot secure Freedom, and secondly, because Knowledge of the Impersonal Brahma without the Love of the Personal God cannot attain to His Eternal Bliss and Companionship, the *Summum Bonum* of Human Life. The reason for this emphasis on *Bhakti*, as well as the inspiration to compose this work, has been furnished, the Publishers are authorized to state, by the Lord's declaration in Chapter XVIII, Verse 68 :—" He who shall declare this Supreme Secret among my Lovers, extolling Love for Me, shall surely come to Me."

The Introduction gives a bird's-eye view of the most important religious and philosophical movements of the Hindus, while the explanatory notes, which are quite

copious, are rendered exceedingly valuable and useful by suitable quotations from the Shrutis, Smritis, Puranas and the works of well-known Indian Saints as well as from the religious and philosophical books of the Prophets and Teachers of other Religions.

The Publishers intend to publish the whole Commentary in three parts. The First Part, which is now offered to the public, deals with the first Six Chapters of the Bhagavad-Gitâ, grouped by the author under the comprehensive heading "Theology", as distinguished from "Cosmology" (Chapters VII-XII), which will be dealt with in the Second Part, and "Eschatology" (Chapters XIII-XVIII), the subject-matter of the Third Part. The Second and Third Parts will be published in due course. The Index will appropriately appear at the end of the Third Part.

In compliance with the wishes of the Author the portrait of Shri Nârâyana Mahârâja, the Âdi Guru of his *Sâmpradâya*, has been published as a frontispiece to this Part. In the Second and Third Parts will appear, respectively, the portraits of the Author's Parama Guru and his most revered father as well as Spiritual Guide, to whom this work is dedicated.

The Publishers are deeply indebted to the Author for the kind permission granted to them to publish this Commentary. As the Publishers have constituted themselves into a society for religious and charitable purposes, the profits, if any, accruing from this publication, will be applied solely for such purposes.

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1st August 1923	

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ॐ नमो भगवते वासुदेवाय



**Shri Narayana Maharaja Jalvanker**

*Born, 24th July 1807 ]*

*[ Departed, 9th July 1868*





# Shri Sadguru Prasanna

## INTRODUCTION

(MANGALÂCHARANAM)

*SYNOPSIS.—I. A deep bow to Parabrahma 1st as Shri Sadguru, Imparter of Supreme Love, 2nd as Personal God, Sachchidânanda in essence, 3rd as Bhagavân with His six attributes manifested in the Bhaga or Universe: II. Origin of the Vedas, Shastras, Puranas and Saints, as well as a summary of the Six Systems of Hindu Philosophy and a bird's-eye view of the most important religious and philosophical movements of the Hindus since the time of the great Buddha and the substance of the lessons taught ; and III. a solemn prayer to the Lord of the Universe, being of the nature of the Kalpavriksha, to suggest in simple English the true and connected meaning of the Bhagavad-Gîtâ which is an epitome of the Upanishads and all that is good in the world, and to shower His Grace on the aspirant readers of this Commentary, so that they may easily discern the path that leads to His Lotus Feet.*

I. *Shri Sadgurubhyo namah*—All-hail to Thee, O Ever Blessed Teacher !, Imparter of Uninterrupted (*Ayavahitâ*), Unadulterated (*Ayabhichârini*) and Unconditioned

(*Nirnimittâ*) Love (*Bhakti*)—Uninterrupted<sup>1</sup>, because it is eternal and continues straight, without a single pause, unlike the interested Love of other Gods, which ceases the moment anything unfavourable happens in life; Unadulterated<sup>2</sup>, because it realizes that its own Soul is the Soul Universal and is, therefore, perfectly pure without any, the least, adulteration or admixture of what may be called Personal Love (Love of one's self as distinguished from the Love of God) which is necessarily to be found in the ignorant Devotee who has no Knowledge of the Self, however sincere may be his devotion to Thee!; Unconditioned, because it is motiveless, being Love for the sake of Love itself and seeks no object whatever, either of this world or of the world to come, nay, it cares not even for Salvation (*Sâmyatâ*<sup>3</sup>).

*Onnamah Sachchidânanda Parabrahmane*—All-hail to Thee, O Existence, Consciousness and Bliss Supreme! Thou alone art the real ocean of Existence, because all else, like the waves, is born of Thee, remains on Thee and dissolves in Thee! Thou alone art the real ocean of

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1 Cf. Upâsakâncâ jo âtmâ, to upâsya paneñ sphure / tevhâncâ avyavahitâ bhakti, kiñ na vite kadhiñ // *Vâmana Pandita*.

2 Cf. Yonyâm devatâm upâste atha anyo sâ anyoham asmiti na sa veda yathâ pashuh—*Shruti*.

3 This is Nirguna Salvation, wherein the Individual Soul emerges in the Soul Universal 'as a drop which falls from the clouds into the sea'. It must be distinguished from the Saguna Salvation of the Wise Lovers (*Jñâni Bhaktas*) which is described in the following passage from *Lord Gauranga*, and wherein he emerges 'as the river enters into the ocean!' "Now what is salvation? It is not extinction, nor the merging of Man's Soul in the Great Fountain of Energy; but the securing of a higher existence, and the everlasting Companionship of God."

This is the kind of Salvation indicated by the expressions 'Kingdom of God' and 'Eternal Life' in the *Holy Bible* as well as by the word 'Garō-Neman' in the *Zend-Avesta*. But there are some who forsake the pursuit of earthly aims in order to gain heaven, or to attain personal liberation from rebirth; into this error you must not fall.—*J. Krishnamurti*.

Knowledge, because the springs of all knowledge, whether spiritual or temporal, emanate from Thee ! Thou alone art the real ocean of Bliss, because all the bliss which the world, like the fish in the mud, enjoys is only a spark of Thee 'obscured and confused, as it were, with all sorts of extraneous circumstances or caricatured and misunderstood.' Thy Existence, Consciousness and Bliss are not, however, three separate entities but like the whiteness, softness and sweetness of sugar, they are all one, harmoniously united in Thee !

*Onnamo Bhagavate Vāsudevāya*—All-hail to Thee, O All-pervading God of Gods, Bhagavān !, on Whom these various appearances constituting the Universe (*Bhaga*) are superimposed like wristlets and other forms on gold. This Universe or Bhaga, as the Smṛiti<sup>1</sup> says, is a manifestation of Thy six attributes, viz., Power (*Aishvarya*), Law (*Dharma*), Glory (*Yasha*), Fortune (*Shri*), Knowledge (*Jñāna*) and Dispassion (*Vairāgya*). Thou art, O Infinite Being !, Ananta !, the clay, the material cause, so to speak, of this pot of an Universe. Thou art also the potter, its efficient cause, but not separate from it, for like a person, who without actually becoming a post assumes the form of a post, Thou assumest all names, forms and activities. This is Thy first attribute, Power or Yogaishvarya<sup>2</sup>, as Thou choosest to style it. As regards Thy second attribute, Law, O Govinda<sup>3</sup>!, it implies the two

1 Cf. *Aishvaryaśya samagrasya dharmasya yashasah śhriyah / jñāna-vairāgyayoscheti śhannām bhaga iti Smṛitih //*

• *Samagra-aishvarya, dharma, yasha, shri, vairāgya ane moksha, e chha ni sauṇā bhaga evi chhe te sarve jēnāmāi nitya niraūtara rahe chhe te Bhagavān.—Dvīpēdi.*

2 Cf. *Pashya Me yogamaishvaram—B. G. IX. 4.*

*Yā śhōkānta 'aishvarya' yā śhabdāchā artha 'yogaishvarya' asā karitāta kārana, śhri mhanaje sampatti hā śhabda pudheñ ālēlā āhe.—Gītārāhasya.*

3 *Lit. known by the Vedas, i. e., the Law. 'Go' śhabdeñ Veda / Vēdiñ*

Divine qualities of Justice (*Samatva*) and Mercy (*Sadayatva*). Thou art merciful alike to all, as the rain is, which falls indiscriminately everywhere, but in dealing with man according to his deserts Thou dost manifest Thy principle of Justice also like the rain which enables man to reap as he sows. Thou hast thus provided Hell (*Naraka*) for the Sinful, Paradise (*Svarga*) for the Righteous, Absolute Freedom (*Sâyujya Mukti*) for the Worshipers of Impersonal God (*Nirguna Brahma*) and Thy Supreme Abode<sup>1</sup> (*Anâdi Vaikuntha*) for Thy Wise Lovers (*Jnâni Bhaktas*). In order that Thy Overflowing Mercy may not interfere with Thy Perfect Justice and that both may be manifested in the same acts, Thou dost assume the nature of the '*Kalpavriksha*'<sup>2</sup> which gives its supplicant only what he asks for. It may be said here that one would do such actions as would entitle him to residence in Hell and apply to Thee, O Merciful Father!, for a seat in Paradise. This will not do, because by his very actions he has already signified his wishes and has no right to expect anything

jânije to Govinda—*Yathârthadipikâ*. The Vedas teach and it is also the experience of the Wise Lovers (*Jnâni Bhaktas*) that the Personal (*Saguna*) and Impersonal Gods (*Nirguna Brahma*) like Butter and Liquid Ghee are one. *Saguna Nirguna Eku Govindu—Tukârâma*.

1 *O f.* This is "the house not made with hands, eternal in the heavens," whereof wrote St. Paul, the great Christian Initiate; and he raised charity, pure love, above all other virtues because by that can man on earth contribute to that glorious dwelling.—*The Ancient Wisdom*.

2 *O f.* Ask and it shall be given unto you, knock and it shall be opened unto you, seek and you shall find.—*The Holy Bible*.

Ye yathâ Mâm prapadyânte tânistathaiva bhajâmyaham—*B. G. IV. 11*. *Kalpavriksha* is a fabulous tree granting all desires. 'God is like the wishing-tree; whosoever in His presence thinks that he is destitute and poor, remains as such, but he who thinks and believes that the Lord fulfils all his wants receives everything from Him.'—*Sayings of Shri Râmakrishna Paramahansa*.

else. For, if a man were to take a dose of poison and make a request that his life may be spared, his prayers would evidently be to no purpose. Men are, therefore, enjoined to follow the Law given to them and to implore Thy help, O Hari<sup>1</sup>!, in removing the obstacles, which come in the way of their realizing the object they have in view, owing to the imperfections of human nature. Thy Moral Government, O Holy Dispenser of Justice!, though invisible to the eye of the flesh, is so perfect that no body can, for a moment, venture to shirk off responsibility under the pretence of ignorance. In Thy Infinite Mercy, Thou didst provide Law<sup>2</sup> to every nation according to its peculiar needs, by which it may be judged, and if any urge that

1 *Lit.* Destroyer of evils (*Harim harantamanuyanti devâh—Shruti*).

*Of.* (1) *Fortuna fortes adiuvat* ; (2) Hercules and the cart driver; (3) God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.—*I Cor. X. 13.*

2 *Of.* Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life : But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath : Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile: But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile : For there is no respect of persons with God : For as many as have sinned without Law shall also perish without Law: and as many as have sinned in the Law shall be judged by the Law : ( For not the hearers of the Law are just before God, but the doers of the Law shall be justified: For when the Gentiles, which have not the Law, do by nature the things contained in the Law, these having not the Law, are a Law, unto themselves : Which shew the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts in the meanwhile accusing or else excusing one another :).—*Romans II.*

It is obvious that conscience is the essential principle, and sanction of religion in the mind. Conscience implies a relation between the soul and a



they are unprovided<sup>1</sup> they cannot deny at least the Law which Thou hast written in their hearts. Thy third attribute, Glory, O King of Saints!, is manifested in Thy praises<sup>2</sup> which the world sings and which is no other than this Universe 'Thy great and marvellous work'. What else can be Thy fourth attribute, Fortune, O Shridhara<sup>3</sup>!, when there is nothing here which may be called 'Fortuneless'? Experience shows that even the dirty filth is 'Fortune' since it fetches some price and is used as manure. It is only envy, then, that makes the avaricious man compare his own means with those of others who possess more and consider himself to be unfortunate. As a matter of fact, everybody is more or less fortunate according to the number of men and women he supports, the number of animals and birds he feeds, the number of lands and gardens he owns and the number of articles of furniture and utensils he possesses. If the tin-pot and the unclean

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something exterior, and that, moreover superior to itself; a relation to an excellence which it does not possess and to a tribunal over which it has no power. Here then, at once, we have the elements of a religious system for what is religion but the system of relations existing between us and a Supreme Power claiming our habitual obedience.—*Newman's Sermons*.

Man, from his make, constitution or nature, is, in the strictest and most proper sense, a Law to himself; he hath the rule of right within, and what is wanting is that he honestly attend to it. Conscience does not only offer itself to show us the way we should walk in, but it likewise carries its own authority with it that it is our natural guide—the guide assigned us by the Author of our nature. It, therefore, belongs to our condition of being. It is our duty to walk in that path, and to follow this guide, without looking about to see whether we may not possibly forsake them with impunity.—*Butler's Sermons, Sermon. 3.*

1 *Cf.* He who is depraved does not listen to the divine law, and on this account lives without law.—*The Pythagorean Sentences of Demophilus.*

2 *Cf.* Sthâne Hrishikesha tava prakirtiyâ jagatprahrishyatyanurajyate cha—*B. G. XI. 36.*

3 *Lit.* One who holds Shri or Fortune (on his bosom).

rag of the houseless beggar were not 'Fortune', why should he feel for the loss of them just as much as a rich man would for the loss of his silver goblet and costly robe? Thy fifth attribute, Knowledge, O Nârâyana<sup>1</sup>!, is Thy Parâ Prakriti<sup>2</sup> or Vidyâ Shakti which upholds this Universe. It is by means of this Prakriti that Thou seemest to assume the six<sup>3</sup> changes (*Shadvikâra*) of birth, existence, growth, transformation, decay and destruction and art, at the same time, a witness of them. Thy sixth attribute, Dispassion, is also the Universe, the creation of which does not in any way fetter Thee. If it be possible for gold to entertain even for a moment a desire for wearing ornaments, if it be possible for an actor ever to fall in love with the female part he acts, then alone will it be possible for Thee, O Achyuta<sup>4</sup>!, Who hast never forgotten Thyself, to be attached to actions.

2. O Thou Heavenly Father!, Omnipotent and Omniscient as Thou art, Who didst create Brahmâ in the beginning and inspire the Vedas for his guidance, Thy humble servant surrenders himself to Thee for help in tracing an outline or sketch of what actually happened since the creation of the Universe in respect of the spiritual progress of humanity, as it is quite useless to approach anybody else for the purpose. The principal

1 Nara=Individual Soul (Jiva), Nâra=collection of Individual Souls, and Ayana=support. Thus Nârâyana=One who is a support to Individual Souls.

2 Cf. This power of self-projection of the cosmic consciousness (*purusha*) is called its *prakritih*, 'putting forth', or Mâyâ (B. G. IV. 6-8; VII. 5-7; IX. 8-10).—*The Gospel of Life*, Vol. I.

3 Cf. Thavunñ, hovunñ, vadhavunñ, pâkavunñ, ghatavunñ, maravunñ (jâyate asti vardhate viparinamate.apakshiyate vinashyati) e chha vikâra.—*Drivedi*.

4 Cf. Bhaktebhyo achyutapurvatvât achyutah parikirtitah / âshrîtânâm chyutiryasmanaste so'chyuta iritah // *Vishnûnâmasahasram*.

Vedas Thou gavest<sup>1</sup> us are only three (*Traividya*—*B. G. IX. 20*) in number, *viz.*, the Yajus, the Rik and the Sâma. According to the simile of a bird used by the Vedas<sup>2</sup> themselves, the Yajus forms the head (*Shirah*), the Rik the right wing (*Dakshinah pakshah*) and the Sâma the left wing (*Uttarah pakshah*). As, of all the parts of the body, it is the head above the shoulders alone that enables us to make<sup>3</sup> out persons, so, it is the Yajus which determines

1 Cf. Just as, when a fire is laid with damp wood, clouds of smoke appear all around, so in truth from this great Being, have been breathed forth the Rig-veda, the Yajurveda, the Sâmaveda etc.—*Brih. 2. 4. 10*.

The Vedas are the highest authority either because they are beginningless or because they are the utterances of the Supreme Lord.—*Svâtmanirupanam* by *Shri Shankarâchârya*.

Ahitâpâsuni sodaviti / hita deuni vâdhaviti / nâhiñ Shruti paraoti / mâuli jagâ || *Jñâneśhvari*.

Most of the great religions of the world owe allegiance to certain books, which they believe are the words of God, or some other supernatural beings, and which are the basis of their religion. Now of all these books, according to the modern *savants* of the West, the oldest are the Vedas of the Hindus..... This mass of writing called the Vedas is not the utterance of persons. Its date has never been fixed, can never be fixed, and, according to us, the Vedas are eternal..... They were never written, never created, they have existed throughout time, just as creation is infinite and eternal, without beginning and without end, so is the knowledge of God, without beginning and without end. And this knowledge is what is meant by the Vedas (*Vida*—to know). Whenever you hear that a certain passage of the Vedas came from a certain Rishi, never think that he wrote it, or created it out of his mind; he was the seer of the thought (*mantra drashtâ*) which already existed; it existed in the universe eternally. This sage was the discoverer; the Rishis were spiritual discoverers.—*Svâmi Vivekânanda*.

2 Cf. Tasya Yajureva shirah || Rik dakshinah pakshah || Sâmottarah pakshah || Âdesha âtmâ || Atharvângirasah puchchham pratishtâ ||

3 Cf. Olakhâvayâsi jaiseñ shira / karâvayâ âtmavâchâ nirdhâra / pañcha koshâñchâ vistâra / yâ Yajurvediñ || Heñchi Bhrigusi Varuneñ / vidyâ didhali sakaruneñ / Yajurveda yâ kâraneñ / pradhânânga shira etheñ || Jadabhâga avaghâ nirasitâñ / sâkshitveñ ure âtmata / te nishedha shesha tattvatâñ || Yajurvediñ || *Ângamasâra*.

the Self by separating it from the different sheaths in which it is enclosed. For this reason, what is called the 'Bhârgavi Vârûni Vidyâ' or 'the Knowledge imparted by Varuna to Bhrigu' in the Taittiriyaopaniṣad forms the leading feature of this Veda. When Bhrigu, the son of Varuna, had completed his education, according to the practice of the times, at the house of Brihaspati, the teacher of the Gods, and was ordered to return home, he questioned him as to the end or aim of all the arts and sciences he had learnt there. The teacher, who was greatly moved by this unusual query of his pious and intelligent pupil, said in reply that the object of all study was Self-realization, and referred him to his father Varuna for a Knowledge of Brahma, as he himself was ignorant of it. Bhrigu then went straight to Varuna and asked him "Father, tell me what is Brahma?" Varuna replied "By Tapas (discrimination) seek to know Brahma, for Tapas is Brahma." Following the father's injunction, by progressive Tapas, Bhrigu rose step by step to the recognition of Food (*Annam*), the Life-breath (*Prâṇah*), the Mind (*Manas*), Knowledge (*Vijnânam*), and finally Bliss (*Ânandah*) as Brahma. The explanation of these five sheaths<sup>1</sup> (*Koshas*) necessary

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1 *Of. Annamaya Sheath* (Dense Body) is the aggregate of the materials formed by food. When the ten Vâyus (vital airs), Prâṇas and others, flow through the Annamaya Sheath, then it is called the Prâṇamaya Sheath (Etheric Double). When Âtmâ connected with the above two sheaths performs the functions of hearing, etc., through the 14 organs of Manas and others, then it is called Manomaya Sheath (Mental or Astral Body). When in the (Antah-karana) internal organs connected with the above three sheaths, there arise the modifications of contemplation, meditation, etc., about the peculiarities of the sheaths, then it is called Vijnânāmaya Sheath (Causal Body). When the Self-cause Jnâna is in its Self-bliss like the banyan tree in its seed though associated with these four sheaths caused by Ajnâna, then it is called, Anandamaya Sheath (Bliss-body).—*Sarvasâra Upaniṣad*.

for the realization of the Self, as given by Varuna to Bhrigu, as well as the detailed account of the origin (*Srishti kâla*) of the Universe is the subject matter of the Yajur-Veda. The Rig-Veda, which is regarded as the right wing (*Dakshinah pakshah*), tells us how at the time of the dissolution (*Pralaya kâla*) of the Universe, the Earth is resolved and indrawn into Water, Water into Fire, Fire into Air, Air into Âkâsha, Âkâsha into Ahañkâra, Ahañkâra into Mahat, Mahat into Prakriti and lastly Prakriti into the Supreme Self. Then, neither Sat (real) nor Asat (unreal) is said to exist (*Nâsadâsinno sadâsittadânim—Nâ sadiya sukta. Rigveda, 10. 129*). Now, as the Yajur-Veda and Rig-Veda agree<sup>1</sup> in the advaita (monism) at the beginning and end of the Universe, respectively, so does the Sâma-Veda which is the left wing (*Uttarah pakshah*) establish the same truth even during the period of its existence (*Sthiti kâla*). This Knowledge is necessary because, even after one has realized the Self, it is impossible for him to avoid seeing the unreal world, which must continue to exist till the period of its dissolution. In the Chhândogya Upanishad we find that when Shvetaketu, the son of Uddâlaka returned to his father after having studied all the Vedas like Bhrigu, the latter asked him whether he was aware of the instruction by which one hears what is not heard, by which one perceives what is not perceived, by which one knows what is not known. Shvetaketu answered in the negative and expressed his anxiety to know what that instruction was. The father, therefore, said<sup>2</sup> "My

1 *Of. Yajurveda Rigveda eka mata / srishti pralaya advaita / taisencha sthiti kâlin nischita advaita / Sâmavedin // Nigamasâra.*

2 *Of. Yathâ khalu saumyaikenaiva mritpiñdena sarvam mrinmayam vijnâtam syât / vâchârambhanam vikâro nâmadheyam mrittiketyeva satyam // Chhândogya Upanishad.*

dear son, as by one clod of clay all that is made of clay is known, the difference being only the name, arising from speech, but the truth being that all is clay—thus my dear son is that instruction<sup>1</sup>". Now one may learn all the Vedas by heart and even understand their meaning theoretically, but it is declared emphatically that he would never be able to acquire a practical Knowledge of the Self without the Grace of the Preceptor (*Âchâryavân-purusho veda*). Therefore, the Shruti calls the instruction<sup>2</sup> of the Guru as the Soul of the bird (*Âdesha âtmâ*). Lastly, the Atharvana<sup>3</sup>-Veda, which is compared to the tail (*puchchha*) of a bird, is not a separate Veda but a mere selection of important Mantras from the three Vedas. It serves as a shining weapon to the Perfect Yogi when he has to quote authorities for the purpose of solving the doubts of his disciples, as the tail of a bird adds to its beauty, although it is not intended for any special use. So far, about the Knowledge of and Union with the qualityless or Nirguna Brahma (*Impersonal God*). With regard to the nature and love as well as the eternal companionship of the qualified or Saguna Brahma

1 *Of.* Here the manifold change of the one substance is explained as mere word-play, mere name, exactly as Parmenides asserts that all which men regard as real is mere name.—*Deussen*.

2 *Of.* Teñ gurumukheñ kevala / kalatâñchi âmhi veda saphala / mhanoni mbane Shruti prâñjala / kiñ upadesha âtmâ yâ koshiñ // *Nigamasâra*.

3 *Of.* Shevatila aṅga uraleñ / Atharvana Veda teñ puchchha keleñ / lokoddhârârtha shobhoñ lāgaleñ / shâstra jevhâñ // Veda pâbatâñ toñ tinhi / mbanati trai vidyâ mhanoni / Atharvana Veda tyañtuni / Mañtra rupeñ nivañilâ // Âtmâ âni paksha shira / nasatâñ na chale pakshi sharira / puchchhâvinâhi gaganachara / sukheñ asati // Puchchheñ kâñhiñ kârya nase / pari pakshiyâsi shobhâ dise / taisi Veda vidyâ vase / alañkâra mâtira // Anubhavi âni shâstraiddha / jaiseñ sceneñ âni sugañdha / tyâchâ shâstreñ tutati, bañdha / itarâñche // *Nigamasâra*.

(*Personal God*), the Vedas order<sup>1</sup> such of the Individual Souls as are endowed with mind and senses (*Gopa*) to worship Him (*Ato dharmâni dhârayan | Vishnoh karmâni pashyata ||*) in this life and to enjoy after death His everlasting company in His Supreme Abode, the Anâdi Vaikuntha (*Vishnoryat paramampadam*). By means of the Vedas, men like Sanaka, in the early times, got themselves saved through the Grace of the Guru (Preceptor). But as less Sâttvika and more Râjasa and Tâmasa souls like Chârâvâka began to take birth on the surface of the earth, they naturally lost all faith in God and His Vedas and, therefore, necessarily in the immortality of the Soul and devoted themselves entirely to the enjoyment of the sense-objects. Under these circumstances, the teachers of the Shastras<sup>2</sup>, Thy Viceroys<sup>3</sup>, O Eternal Monarch of the

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1 Cf. Shruti mhanē tinhi bhuvaṇēṁ svacharaṇēṁ / Shri Vishnuneṁ ākrami yā kāraneṁ / yā Vishnuche dharma dharaneṁ / dharma dharuni pāhaneṁ karmeṁ tyāchiṁ // Mhanuni indriyavañtāṁprati / are Gopaho mhanē Shruti / kiṁ bhajana sādhanēṁ jyāṁsa asati / te tumhi he ājñā vedāchi aikā // Vishnuche dharma dharā / mhanaje tyāchi upāsana karā / kiṁ tyāchiṁ karmeṁ tyāchyā upāsanaṁparā / goda vātati taisiṁ itarā na vātati // *Yathārthadīpikā*.

2 Cf. The Vedas are divided into Upanishads (eternal spiritual truths) and the Mantras (incantations, hymns and ceremonies, the practice of which cleanses the impurities of the mind and body). The Shāstras are nothing but the Vedas, simplified, explained and illustrated, with the object of enabling the deteriorated intellect of the Iron Age man to grasp the light and the spirit of the store-house of Revealed Wisdom. The ceremonial parts of the Vedas are likewise modified and rendered easier for practice in the form of Smritis (forms of spiritual duties and sacrifices).—*Bhārati*.

3 Cf. These Munis cannot be in error considering that they are omniscient; and these different views have only been propounded by them, in order to keep off all Nihilistic theories, and because they were afraid that human beings with their inclinations towards the objects of the world could not be expected at once to know the true goal of man.—*Mādhvasūdan translated by Prof. Max Muller*.

Universe!, came forward to help mankind and lead them back to the path of salvation. The most important of the Shastras are the Shaddarshanas or the six schools of philosophy. A specific sense of the word philosopher we find first in Plato who defines philosophers as those who "set their affections in each case, on the really existent" (Rep. V. 480) or as those who "are able to apprehend that which is always self-identical and immutable" (Rep. VI. 484). According to Plato, therefore, a philosopher is one who apprehends the essence or reality of things in opposition to the man who dwells in appearances<sup>1</sup> or the shows of sense. Thus, it is to be remembered that each of these six schools aimed at the real truth and drew from the common fund of the Vedas whatever was necessary for its own purposes but never denied the authority of the Vedas like Chârvâka. In the same way, although it is sometimes erroneously believed that some of these systems are atheistic, the late Prof. Max Muller justly says<sup>2</sup> "Hindu philosophers recognised a Higher Power, whether they called it Brahman or Paramâtman or Purusha." It was the denial of that reality which constituted a Nâstika, a real heretic,\* one who could say of this Invisible yet Omnipresent Being *Na asti* 'He is not'. If all these systems are studied

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1 *Of*. The thought referred to, common to India, Plato and Kant, that the entire universe is only appearance and not reality, forms not only the special and most important theme of all philosophy, but is also the presumption and *conditio sine qua non* of all religion. All great religious teachers, therefore, whether in earlier or later times, nay even all those at the present day, whose religion rests upon faith, are alike unconsciously followers of Kant.—*The Philosophy of the Upanishads* by Paul Deussen.

Philosophy has often been defined as the quest or the vision of the world's unity. Few persons ever challenge this definition.—*Pragmatism* by William James.

2 *Vide* 'The Six Systems of Indian Philosophy', page 450.



in succession<sup>1</sup>, they lead us to the Supreme Goal of Human Life. "In the case of six *darśhanas* of ours", says Swâmi Vivekânanda, "we find they are a gradual unfolding of the grand principles, the music beginning in the soft low notes, and ending in the triumphant blast of the Advaita." The Vaisheshika<sup>2</sup> philosophy of Kanâda derives its epithet from Vishesha which is something that individualizes atoms. The distinguishing feature of this philosophy is the theory of *Anus* or atoms. Kanâda argued that there must be very small invisible particles which exclude further analysis and which are eternal. They represent, what we call, the reflection of the Self. As the Jiva has been proved to be eternal, Gautama, the author of the Nyâya philosophy (from *nî*-into and *i*-to go) or

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1 Cf. Vijnâna-Bhikshu, a philosopher of considerable grasp, while fully recognising the difference between the six systems of philosophy tried to discover a common truth behind them all and to point out how they can be studied together or rather in succession and how all of them are meant to lead honest students into the way of Truth. Here Madhusudana says, that after the various systems have been explained it should be clear that there are after all but three roads (1) the Ârambhavâda, the theory of atomic agglomeration; (2) the Parinâmavâda, the theory of Evolution; (3) the Vivartavâda, the theory of illusion. The first theory is that of the Târkkikas (the Nyâya and Vaisheshika). The second theory is that of the Sâmkhyas and Yoga-Patanjâlas and Pasupatas. The third theory is that of the Brahmavâdins (Vedânta).—*The Six Systems of Indian Philosophy by Prof. Max Muller.*

2 It differs from Gautama's system in recognising only seven categories, *viz.*, (1) substance, Dravya (2) quality, Guna (3) action, Karma (4) genus, Sâmanya (5) species, Vishesha (6) inseparability, Samavâya (7) negation, Abhâva instead of sixteen, *viz.*, (1) means of knowledge, Pramâna; (2) objects of knowledge, Prameya; (3) doubt, Sañshaya; (4) purpose, Prayojana; (5) instance, Drishtânta; (6) established truth, Siddhânta; (7) premises, Avayava; (8) reasoning, Tarka; (9) conclusion, Nirnaya; (10) argumentation, Vâda; (11) sophistry, Jalpa; (12) wrangling, Vitanda; (13) fallacies, Hetvâbhâsa; (14) quibbles, Khala; (15) false analogies, Jâti and (16) unfitness for arguing, Nigrahasthâna.

logic, says it follows that it will exist after death, as against the materialistic denial of a future life. Now, if a future life is unavoidable, a rational being is bound to make it as happy as possible. The Purva Mimāṃsā or First Investigation of Jaimini, therefore, lays its chief<sup>1</sup> stress on works (*Karman*) and their right performance and holds that salvation may be obtained through the purification of heart which is the immediate result of such works, if only they are performed without any desire (*Nishkāma*) of rewards whether on earth or in heaven, although he recommends the optional (*Sakāma*) works prescribed by the Vedas to those who seek worldly happiness. The purification thus secured by the sacrifice of disinterested actions qualifies one for a Knowledge of the Self which is the *summum bonum* of the Sāṅkhyas. The Sāṅkhya philosophy of Kapila has for its fundamental conception the dualism of Prakriti (Nature) and Purusha (Spirit or Self) who are closely connected together from eternity or rather appear to be so. Its ultimate aim is attained as soon as the Purusha recognises his entire distinctness from the Prakriti by counting forth or separating the 24 Tattvas<sup>2</sup> or elements of which the latter is composed. This justifies the name Sāṅkhya given to the philosophy. But what is the use of this Knowledge of the Self if the mind does not become

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1 *Of*: Vaisheshikeṇ avināśi tattva nirdhāra / Nyāyeṇ punarāvṛtti vichāra / Mimāṃsakeṇ karmakāṇḍa vistāra kelā ase // Also *Vide* "The Six Systems of Indian Philosophy by Prof. Max Muller", Page 371.

2 They are:—I. The eight primary and productive elements, *viz.*, (1) *Avyakta* or *Chitta*, *i.e.*, the undeveloped principle or conscience (*natura naturans*) (2) the *Buddhi* (reason); (3) the *Ahankāra* (egoism); (4-8) the five *Tanmātras* or essences of sound, touch, form, taste, and odour and II. The sixteen *Vikāras* or modifications, *viz.*, (9-13) the five *Jñānendriyas* (organs of perception); (14-18) the five *Karmēndriyas* (organs of action); (19) *Manas* (central organ or mind); (20-24) the *Mahābhūtas* (material elements).

steady by means of constant practice ( *Abhyāsa* ) and dispassion ( *Vairāgya* )? The principal object of Pâtanjali's Yoga (from *Yuj*=to join, meaning joining the deity or union with it) is to explain the means of arriving at steadiness ( *Sthiti*<sup>1</sup> ). "The really important character of the Yoga", says<sup>2</sup> Prof. Max Muller, "consists in its teaching that however true the Sâṅkhya philosophy may be it fails to accomplish its end without those practical helps which the Yoga philosophy alone supplies. The human mind, though fully enlightened as to its true nature, would soon be carried away again by the torrent of life; the impressions of the senses and all the cares and troubles of every day life would return, if there were no means of making the mind as firm as a rock. Now this steadying of the mind, this Yoga, is what Pâtanjali is chiefly concerned with." When the Yogi, however, rises from his Samâdhi<sup>3</sup> (absorption or complete union with the object of meditation), which is the last step he has to practise, and is in a state called Vyutthâna in Yoga, he must necessarily see the world outside which is not-Self and feel himself miserable. Bâdarâyana, also called Vyâsa, there-

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1 *Of*. Milk and water, when brought into contact, are sure to mix so that the milk can never be separated again. So if the neophyte, thirsting after self-improvement, mixes indiscriminately with all sorts of worldly men, he not only loses his ideals, but his former faith, love, and enthusiasm also die away imperceptibly. When, however, you convert the milk into butter, it no longer mixes with water, but floats over it. Similarly, when the soul once attains Godhead, it may live in any company without ever being affected by its evil influences.—*Shri Râmakrishna Paramahansa*.

2 *Vide* "The Six Systems of Indian philosophy", P.335.

3 This is one of the Ashtângas (eight parts) of Yoga, the rest being Yama (self-restraint), Niyama (subduing), Asana (posture), Prânâyâma (regulation of breath), Dhyâna (meditation), Dhâranâ (concentration) and Pratyâhâra (abstraction).

fore, comes to console<sup>1</sup> him in this emergency with his Vedânta (last part of Veda) or Uttara Mimâṃsâ (last investigation) philosophy. As regards its fundamental doctrines, we are told by the author in one half verse what has been taught in thousands of volumes, *viz.*, 'Brahman is true, the world is false, the Individual Soul is Brahman and nothing else.' "The whole of religion and philosophy", says Deussen, "has its root in the thought that (to adopt the language of Kant) the Universe is only appearance and not reality (*Ding an sich*). This fundamental doctrine of the Upanishads is seen to be in marvellous agreement with the philosophies of Parmenides and Plato and of Kant and Schopenhauer. So fully indeed is this true that all three, originating from different epochs and countries, and with modes of thought entirely independent mutually complete, elucidate and confirm one another." What remains then which one can call non-Brahman? There is only one Universal Self who is existence, consciousness and bliss (*Sat-chit-ânaṇḍa*). Nothing exists here except that Self (*Nehanânâstî kiñchana*). He who knows Brahma to be such is himself Brahma (*Brahmavit brahmaiva bhavati*). He thus enjoys Freedom not only after the death of his physical body (*Mukti*) but even when his body is alive (*Jivanmukti*). And yet alas!, he sacrifices<sup>2</sup> Thy Supreme Love (*Parâ Bhakti*), O Sweet Lord!, to Freedom! It is true that without wishing for any worldly rewards he surrendered all his actions to Thee and worshipped Thee

1 *Of. Sâṅkhyeṇ âtmavta nirdhâra / yogeṇ vritti shunya sâkshâtkâra / sâkâra titukeṇ nirâkâra / vedâṇta guhya // Nigamasâra.*

2 *Of. Krishnâche pada tâkuni koni / mukti mâge hâya hâya // Vâmana Pandita.*

*Atmanishta jari zâle jivanmukta / tari premasukha durlabha tyâñ // Tukârâma.*

with a pure heart but this devotion or *pranidhāna*<sup>1</sup> (placing oneself forward and into) was only a means for steadying the mind or securing Freedom and not the path to reach Thee. Maharshi Vyâsa was fully aware<sup>2</sup> of this defect in his system, although it was the highest<sup>3</sup> of the six. Therefore, when once Shri Nârada happened to go in the course of his rambles to his (Vyâsa's) hermitage of Badrikâshrama, he begged of him an explanation of the Doctrine of Love<sup>4</sup> or Amourism, as Thou O Mighty Originator of the Sacred Om itself, which is the origin of all the words and languages in the universe !, now choosest to call it. Nârada replied "Great Sage !, you have come down on earth for the redemption of mankind. Your present inquiry has been prompted by that desire alone. By your disciple, Jaimini, you have already, in the Purva Mimâñsâ, discoursed upon the problem of action, and have yourself completed the inquiry into the problem of Knowledge in the Uttara Mimâñsâ. And now you have taken up the problem of

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1 *Vide* Pâtanjali (I.23). In (I.38), we find that repetition of the syllable Om and reflection on its meaning are incumbent on the student of Yoga.

2 *Cf.* Introduction to the Bhakti Sutras of Nârada by Nandlâl Singh.

3 *Cf.* Tâvat garjanti shâstrâni jambukâ vipine yathâ / nagarjati mahâshaktih yâvadvedântakesari // This, the Vedânta, is indeed the principal of all doctrines ; any other doctrine is but a complement of it, and therefore it alone is to be revered by all who wish for liberation, and this according to the interpretation of the venerable Shankara—this is the secret.—*Madhusudana*.

4 *Cf.* All Holy, Holy, Holiest Lord ! All Lovely, Lovely, Most Lovable Lord ! All Heavenly, Heavenly, Infinite—Eternal God ! There is no God but Love, there is no Heaven but Heart and there is not any Heart-born love but goes to the making of the Godliest God of All Loves.—*Meditations of Vidura by Râmatah*.

For this age, it is communion with God by Love, devotion and self-surrender, as practised by the Rishi Nârada (Nârada Bhakti) that is enjoined. —*Gospel of Shri Râmakrishna*.

Love. I am going to explain<sup>1</sup> it. But its full explanation will be given by you in your Shrimad Bhâgavatam which will be of the nature of a commentary upon your Brahma Sutras." The importance of Love or Charity, as it is called in the Bible, is thus pointed out by St. Paul in his First Epistle to the Corinthians:—"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and I have not *charity*, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burnt, and have not *charity*, I am nothing." This is the origin of the Puranas<sup>2</sup>, which explain the Truth contained in the Vedas by means of suitable illustrations. With regard to the Personages mentioned therein, however, Shri Râmakrishna Paramahansa remarks "Think not that Râma, Sitâ, Shri Krishna, Râdhâ, Arjuna &c. were not historical personages, but mere allegories, or that the Scriptures have an inner and esoteric meaning only. Nay, they were human beings of flesh and blood just as you are, but because they were Divinities, their lives can be interpreted both historically and spiritually." The Bhâgavata Purana says<sup>3</sup> "The Munis, who repose in the Self, who have no bonds of the world, serve the Mighty Lord with an unselfish devotion, so great is the attractive excellence of Hari." Nay, even Shukâchârya

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1 The discourse delivered on the occasion is known as Nârada Bhakti Sutras.

2 They are eighteen in number, viz., 1 Brahma, 2 Padma, 3 Vishnu, 4 Shiva, 5 Bhâgavata, 6 Nârada, 7 Mârkandeya, 8 Agni, 9 Bhavishya, 10 Brahmavaivarta, 11 Linga, 12 Varâha, 13 Skanda, 14 Vâmana, 15 Kurma, 16 Matsya, 17 Garuda, 18 Brahmânda.

3 Cf. Âtmârâmâsha munayo nirgrañthâ apyurukrame / kurvañtyahaitukim bhaktimittambhuta guno Harih // (1.7.10).

confesses<sup>1</sup> that although he was the master of the Vedânta philosophy and he actually enjoyed Living Freedom, yet he was so much attracted by the Lîlâ (achievements) of the Saguna Brahma ( Personal God ) that he made a special study of the Bhâgavata at the feet of his father Maharshi Vyâsa, who himself secured peace<sup>2</sup> of mind only by writing the Puranas. They saved many a Sâttvika soul like Parikshiti<sup>3</sup>. But as the reason or the determining faculty of the Râjasika and Tâmasika masses was too gross to understand clearly the drift of even the Puranas, simple as they were, and consequently from time to time there was great confusion of thought everywhere, Thou wert, O Saguna Brahma (Personal God)!, necessitated to come down Thyself as a Saviour in the form of Shri Râma,

1 Cf. Parinishthito'pi nairgunya uttamashlokalilayâ / grihitachetâ râjarsha âkhyânâ yadadhitavân || *Shri Bhâgavata*.

Thus Shukadeva had both Transcendental Knowledge and Love for the Lord. Hanumân realized God without Form and God with Form and then passed his days in meditating upon a particular Form of the Lord—the Form of Râmchandra, a Form made of Spirit and Bliss Everlasting. Much the same was the case with Prahâd and Nârada. They realized the Absolute;—they realized, too, the Spiritual Forms of the Lord from a lower plane. Prahâd realized, "I am it" (God the Absolute). He also realized, "I am Thy servant, Thou art my Lord." Nârada passed his days in his ecstatic Love for the Lord. This Love solves the problem of life.—*Gospel of Shri Râmakrishna*.

2 Cf. Toñvari talamala re talamala re / nâhiñ Bhakti bala re //

3 King Parikshiti, grandson of Arjuna of Mahâbhârata fame was wholly engaged in hearing the Bhâgavata from Shukâchârya for seven days without food and drink and was patiently awaiting his death. Takshaka, the serpent, approaching him in disguise, bit him fatally. Parikshiti had been cursed by a Rishi's son round whose father's neck the king, when hunting in the woods, had indignantly placed a dead serpent because the Rishi immersed in his meditation, did not respond to the call of the king who suffering from intense thirst was in need of water which he wanted.

Shri Krishna and others and live with us and preach personally Thy secret ways for the redemption of the world and also to send at due intervals Thy Lovers (*Bhaktas*) from Thy Supreme Abode, in the form of prophets and saints<sup>1</sup>, to guide us by their oral advice as well as by writing commentaries and original works<sup>2</sup> in different languages, which serve as bridges to cross over this ocean of ignorance and misery. The mere company of saints, moreover, creates<sup>3</sup> imperceptibly, without any efforts, tendencies which, in due course, result in Dispassion, Knowledge, Love and Salvation. It is for this reason that Shri Râmadâsa Swâmi says in Dâsabodha VI. 7: "If God were not to manifest Himself, then who can know Him? Not even the best of us can realize Him." The sum and sub-

1 Cf. Sañta sâdhu Bhagavat kalâ / yâñhiñ mothâ upakâra kelâ / nânâ yatneñ uddharilâ / budatâñ budatâñ bhavapuriñ // Vedâchâ to artha bhalâ / purâniñ hotâ lopilâ / sâdhuniñ to prakata kelâ / bhâshâbhedeñ guhyârtha // Vyavahâra bhâshâ deshodeshiñ / prâniñ upayogi sarvâñsi / stri shudrâsi antyâjâsi / sugama je kâñ pâhatâñ // Deshabhâsheñta kele grañtha / teneñ prakâshuñ lâge pantha / anyathâ to guhyârtha / kaisâ kalato mandâñteñ // Deshabhâ shâñibañdha kelâ / aisâ setu bâñdhilâ / bhavapuriñ to sugama zâlâ / nijadhâmâchâ supañtha // *Vijnâna Sâgara*.

2 Cf. The books of all the great philosophers are like so many men.—*Pragmatism by W. James*.

3 Cf. Sadâ sañto'bhigañtavyâ yadyapyudishañti na / yâ hi svairakathâ-steshamupadeshâ bhavañti tâh // *Yogavâsishtha*.

Sañtacharanaraja lágatâñ sahaja / vâsanecheñ bija jalona jâya !  
*Tukârâma*.

Sañta samâgama kijije / tajiye aura upâi // Sundara bahutahi uddhare / sañta sañgatame âi // *Sundardâsa*.

Sañta samâgameñ âtmatvâchâ / suñdara ugave moda // *Amritarâya*.

Sâdhuki sañgata dharo / janama sârathaka karo // *Kabir*.

Punya puñja bihu milahi na sañta / satsañgati sañsriti kara aña // *Tulsidâsa*.

Âgâ ! satsangeñchî vairâgya jnâna / satsañgeñ karmânushthâna / satsañgeñ bhakti upaje purna / âni vijnâna satsañgeñ // *Ranganâtha Swâmi*.

Dhanya dhanya bhâgya je sâdhu sañgata kare / *Narsi Mehtâ*.



stance<sup>1</sup> of all that Thou hast taught, O Blessed Lord !, through the Vedas, Shastras, Puranas and Saints is the cultivation and development of Thy Supreme Love after Self-realization in this life and the enjoyment of Thy Eternal Bliss and Companionship after death in Thy Supreme Abode. These three points ought to form the principal topics of discussion of what are called Theology or the Science of God, Cosmology or the Science of the World or Universe and Eschatology or the Science of the last or final things which, if properly understood, are expected to answer, respectively, the questions 'Who am I? What is this Universe? and Whither must I go?' The following answers given to them by Shri Shankarâchârya in his Svâtmanirupanam (Definition of one's own Self) are in harmony with the authorities Thou, O Providence!, hast sanctioned for our guidance:—  
 "I am the Lord<sup>2</sup> of Lords. All this Universe, sentient

1 Cf. Nirguna Jnâna Saguna Bhakti / âni parama purushârtha Saguna Mukti / aisi Gitâ Bhagavadukti / sâra sakalân Vedâncheñ // *Yathârthadîpikâ*.

2 Cf. And while some of the most important doctrines of the Vedânta, when placed before us in the plain and direct language of the Vedânta-Sûtras, may often seem very startling to us, it is curious to observe how, if clothed in softer language, they do not jar at all on our ears, nay, are in full harmony with our own most intimate convictions. Thus, while the idea that our own Self and the Divine Self are identical in nature might seem irreverent, if not blasphemous, one of our own favourite hymns contains the prayer,—

And that a higher gift than grace  
 Should flesh and blood refine,  
 God's Presence and His very Self,  
 And Essence all-divine !

This is pure Vedânta. We also speak without hesitation of our body as the temple of God, and of the voice of God, within us; nay, we repeat with St. Paul that we live, and move, and have our being in God, yet we shrink from adopting the plain and simple language of the Upanishads that the Self of God and man is the same.—*The Six Systems of Indian Philosophy by E. Max Muller.*

and non-sentient, is Myself<sup>1</sup>. I must attain the Supreme Abode<sup>2</sup> which is (by nature) impersonal, when the fruits of action ripe for present enjoyment are exhausted.”

This identity of the Brahman and the Âtman, of God and the Soul, is the fundamental thought of the entire doctrine of the Upanishads. It is briefly expressed by the great saying ‘Tat tvam asi’ ‘that art thou’ (Chhand. VI. 8. 7.) and ‘Aham Brahmâsmi’ ‘I am Brahma’ (Brih. I.4.10). And in the compound word ‘Brahma-âtâmâ aikyam’ ‘unity of the Brahman and the Âtman’ is described the fundamental dogma of the Vedânta System...Whatever new and unwonted paths the philosophy of the future may strike out, the principle will remain permanently unshaken and from it no deviation can possibly take place.—*Deussen*.

1 Cf. Thus when the Bhakta or the devotee succeeds in appropriating to himself the bliss of this kind of Supreme Love, he also begins to see God in everything and his heart becomes an eternal fountain of love. Therefore, as we reach that higher state of love, all differences between the things of the world will be entirely lost. Man will no more be seen then as man, but only as God; the animal will be seen no more as an animal, but as God; and the tiger even will no more be seen as tiger, but as a manifestation of God.—*Swâmi Vivekânanda*.

Vishva nâhiñ Micha âheñ sakhayâ tuzi âna re // *Vâmana Pandita*.

Vishviñ Vishvambhara / bolati Vedântâchâ sâra // Jagiñ Jagadisha / shâstreñ vadati sâvakâsha // Vyâpileñ heñ Nârâyaneñ / aisi garjati Purâneñ // Janiñ Janârdana / santa bolati vachana // Suryâchiye pari / *Tukâ* lokiñ kridâ kari //

‘In the Lord’ truly has it been said ‘we live, move and have our being.’ We can only understand this verse if we admit God’s presence inside every being whatever. Thus is true Pantheism, trumpeted in the Gâthas, in un-mistakable terms.—*Light of the Avestâ and the Gâthas*.

2 Cf. In the Ardibehesht Yesht paras 3 and 4, we pray as follows, which stands in no need of explanation, leaving as it does only one logical conclusion that Ahura and ourselves, when pure, live finally in the same abode or state : “Garoneman (is) Ahuramazda’s own abode. Garoneman is for pure men. There is none from amongst the wicked (who is) to go towards Garoneman, the abode of the pure, towards Ahuramazda publicly with ease”.—Ahuramazda is the Friend, Instructor, Beloved, Father, the Final Goal of Humanity.—*Light of the Avestâ and the Gâthas*.

3. O God<sup>1</sup> of Gods, Shri Krishna<sup>2</sup>!, O Bhagavân<sup>3</sup>, Supreme Lord of this Bhaga or Universe!, O Thou World-Saviour!, Who assumest the nature of the Kalpavriksha, pray, be graciously pleased to suggest<sup>4</sup> the true and connected meaning of 'Thy Most Holy and Wonderful Dialogue' with Thy kinsman, friend and disciple Prince Arjuna, known to the world by its most appropriate name 'The Bhagavad-Gitâ,' in a language so simple and clear that even a child like Dhruva<sup>5</sup> desirous of knowing the sacred path that leads to Thy Lotus Feet, may without difficulty, be able to discern it. It may be admitted here that no man can comprehend properly any subject, however easy in its nature, for which he has no inborn or natural<sup>6</sup> liking. This is the reason why the great elephants of the so called Science and Reasoning<sup>7</sup> have failed to observe the sugar-

1 Devâdhideva.

2 One who draws away Or removes (*âkarshavati*) difficulties (*vighnah*) or as some say draws us to Himself Who is absolute Love.

3 One who possesses the six attributes of Power, Law, Glory, Fortune, Knowledge and Dispassion called Bhaga. Cf. Yayâ sâhi padârthhanteñ jâna / Bhaga aisi sañijnâ sajnâna / teñ jayâpâsi ase pariprma / tayâ lâguna Bhagavañta mhanati // *Ohitsadânandalahari*.

4 Cf. Jo mâge jeñ phala / kalpavriksha de teñichi kevala / Gitâ keli taisâ prañjala / arthhâ kari mhanatâñ karitase // *Yathârthadipikâ*.

5 Dhruva, the son of king Uttânâpâda, having been insulted by his step-mother, when he was of the tender age of five, left his father's house in search of God and was given divine instruction by the Sage Nârada, who happened to meet him on the way.

6 Cf. The Master said "I do not open up the truth to one who is not eager, nor help out any one who is not anxious to help himself."—*Sayings of Confucius*.

7 Cf. Reason can but ascertain the profound difficulties of our condition, it cannot remove them; it has no work, it makes no beginning, it does but continually fall back, till it is content to be a little child, and to follow where Faith guides it.—*Newman's Sermons*.

particles of Truth mixed in the sand of philosophy<sup>1</sup>, which the little ants of Faith<sup>2</sup> and Love have been able to taste freely. Physical science<sup>3</sup> deals only with conditioned knowledge. Therefore, "Divine wisdom is true science", says Sextus the Pythagorean; for, when that is obtained, no room is left for knowing anything further. It is the end of knowledge (*Vedānta*), so to speak, and is acquired by Faith and Love as declared by all the religions of the world. All else is sheer ignorance (*Ajnānam yadato'nyathā*). What are Faith and Love<sup>4</sup> then? Faith is here a state of mind

1 Cf. So understood philosophy is not only the turning of the mind homeward, the coincidence of human consciousness with the living principle whence it emanates, a contact with the creative effort: it is the study of becoming in general, it is true evolutionism and consequently the true continuation of science—provided that we understand by this word a set of truths either experienced or demonstrated, and not a certain new scholasticism that has grown up during the latter half of the nineteenth century around the physics of Galileo, as the old scholasticism grew up around Aristotle.—*Henri Bergson*.

2 Cf. Abraham's faith was imputed to him for righteousness. For what saith the Scripture? Abraham believed God and it was counted unto him for righteousness.—*Romans IV*.

Shraddhāvān labhate jñānam—*B. G. IV. 39*.

Even faith, Shraddhā, which has given special offence as a requisite for philosophy and ought to begin with *de omnibus dubitare*, has its legitimate place in the Vedānta philosophy, for like Kant's philosophy, it leads us on to see that many things are beyond the limits of human understanding and must be accepted or believed, without being understood.—*Max Muller*.

Pārvati once asked Mahādeva "O Lord, what is the root of the Eternal, Everlasting, All embracing, Bliss?" To her Mahādeva thus replied "The root is faith."—*Sayings of Shri Rāmakrishna Paramahansa*.

3 Cf. People do not see that science deals only with conditioned knowledge. It brings no message from the Land of the Unconditioned. Such message has been brought by holy men who have seen and realized God, like the Rishis of old. It is they alone that are competent to say "God is thus and thus."—*Gospel of Shri Rāmakrishna*.

4 Cf. From pure faith is born love. Therefore I tell you of the signs of

which believes in Thee Who art without cause and the first of all causes and in Thy attributes—especially Thy second attribute Law (*Dharma*<sup>1</sup>) which involves the notions of Justice (*Samatva*) and Mercy (*Sadayatva*) as typified in the Kalpavriksha; Love is a further development of that state, which passing from stage<sup>2</sup> to stage is ultimately transformed into Thee Who art Thyself inexpressible and eternal Love<sup>3</sup>, Consciousness and Truth. “When the faith is dead”, says Râmadâsa Swâmi, “death is better than life.” The Faith of every man depends on the purity of his Sattva, *i.e.*, Antahkarana or heart (*Sattvânurupâ sarvasya shraddhâ bhavati Bhârata—B. G. XVII. 3*). Deign also to inspire Thy humble servant, with an open mind, to borrow from the writings of the authors he may come across, such views alone as are agreeable to Thee and for which valuable favour of theirs permit him to express, in anticipation, his deep sense of gratitude here only. It may be

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pure faith. Leaving all other desires, worship of others, knowledge and work, devote all your organs to the cultivation of Krishna. This is pure faith, the source of love. Its signs are described in the Nârada Pancharâtra and the Bhâgavata.—*Chaitanya*.

If any man has the grace to feel shraddhâ (faith), he consorts with pious men, from which companionship result the hearing and chanting of Krishna's name. From the attainment of Bhakti, all his troubles are removed; and as a consequence his faith becomes constant, which gives him a taste for listening and hymning of Krishna's name. From taste (*ruchi*) comes strong inclination (*âsakti*) which gives birth to the sprout of passion for Krishna in the soul. When the emotion is deepened, it takes the name of love (*prema*).—*Chaitanya*.

1 This attribute is the basis of all morality in the world as it was of Buddhism, of which Justice and Benevolence were the principal tenets.

2 Cf. Chapter I last para ‘Karma Yoga, Jnâna Yoga and Bhakti Yoga’.

3 Cf. Anirvachaniyam Premasvarupam—*Nârada Sutra*.  
God is Love.—*The Holy Bible*

mentioned that although figurative language has been used here and there in the Vedas and Puranas as well as in the Scriptures of other religions, Thou hast been pleased, O dear Lord!, to speak the Truth in the Bhagavad-Gitâ throughout in plain<sup>1</sup> language. But the favour<sup>2</sup> solicited in this para, is necessary because various interpretations<sup>3</sup> have been put on Thy words according to their own predilections by some commentators who have failed to understand its spirit for lack of faith<sup>4</sup> in Thee! Thou wert fully aware<sup>4</sup> of this result and, therefore, didst Thou openly declare in the last verse of the 12th Chapter that they alone are extremely dear to Thee who worship exactly in the

1 Cf. The language of the Vedas and part at least of the Puranas is plainly symbolic, full of figures and concrete representations of things that lie behind the veil, but the Gitâ is written in plain terms and professes to solve the great ethical and spiritual difficulties which the life of man raises and it will not do to go behind this plain language and thought and wrest them to the service of our fancy.—*Essays on the Gitâ by Babu Aurobindo Ghose.*

2 Cf. Those who misinterpret the religion, subvert the meanings of the commandment of religion, and by their evil suggestions (of such perverted interpretation) confound the understandings of men. They deprive Me (us) of the well-intentioned aspirations and true hopes. Therefore, O Ahura, and O Asha, I pray Ye with all my heart and beseech Ye (to destroy their influence).—*Yasna XXXII. 9.*

3 Cf. How shall they call on Him Whom they have not believed, and how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach *except they be sent*? As it is written, 'How beautiful are the *feet* of them that preach the gospel of peace, and bring glad tidings of good things?'—*Romans, X. 14. and 15.*

Preaching does no harm if there has been a commandment; if one has received a commission from the Lord to preach the Truths of religion,—*Gospel of Shri Râmâkrishna.*

4 Cf. Yâchâ artha viparita / vâkhâniti heñ jāne Bhagavañita / mhanuni  
mbane je yathokta dharmâmrita / upâsiti te ati priya Majalâgiñ //  
*Yathârathadîpikâ.*

manner spoken by Thee (*Yathoktam paryupāsate*). The most sacred advice Thou hast chosen to give Arjuna at a very critical moment is in the simple form of a dialogue or questions and answers, which is, according to Shândilya<sup>1</sup>, the best means of arriving at the true solution of a problem. Therefore "a dialogue proper", as Râmadâsa Swâmi says<sup>2</sup>, "is that which puts an end to dispute and which is beneficial." For, evidently so long as there is even the least room for debate and discussion in the heart of man, there can be no real peace<sup>3</sup> of mind or tranquility.

4. O Almighty Physician (*Bhavaroga Vaidya*)!, Thy messengers<sup>4</sup>, Shankarâchârya, Râmânujâchârya, Madhvâchârya, and Vallabhâchârya, the four great Sanskrit commentators, whose names have been associated with the Monistic, Qualified Monistic, Dualistic and Pure Monistic systems of philosophy, as well as the two dis-

1 Prashna nirupanadhyamadhikyasiddheh.

2 Tute vâda sañivâda to hitakârl.

3 *Of*. So long as the bee is outside the calix of the flower and has not tasted the sweetness of its honey, it flies humming around it; but as soon as it has penetrated within, it drinks noiselessly the nectar. So long as a man disputes and discusses about doctrines and dogmas, he has not yet tasted the nectar of the true faith. When he has tasted it, he becomes tranquil and full of peace.—*Shri Râmakrishna Paramahansa*.

4 *Of*. Shankarâchârya is regarded as an incarnation of Shiva, Râmânujâchârya of Laxman, the brother of Shri Râma, Madhvâchârya of Brahma-deva, Jnâneshvara Mahârâja of Vishnu and Vâmana Pandita of Vyâsa. Jyâñ je vakhate dharma sthâpanâni jarura jenâthi purai chhe te badhâ paramâtmanâ avatâraja chhe ema Shri Krishnanâ kehevânui tâtparya chhe. Jyâre dharmano laya thavâ bese chhe tyâre âvâ koi mahâpurusharupe Bhagavâna dharma sthâpi vyavasthâ kare chhe.—*Dvivedi*.

As when there is some disturbance in a far-off province, the king sends his viceroy to quell it; so whenever there is any waning of religion in any part of the world, God sends His avatâra there.—*Sayings of Shri Râmakrishna Paramahansa*.

tinguished Marathi commentators Jnâneshvara Mahârâja and Vâmana Pandita, who are regarded as the advocates of the Impersonal God (*Nirguna Brahma*) and the Personal God (*Saguna Brahma*), respectively, proclaim one eternal principle, and so far, they agree; but as their mission has been to apply the principle to the special conditions of their age, they must necessarily differ<sup>1</sup> as much as their conditions differ.

Not less than twenty-five centuries ago when the Sâttvika<sup>2</sup> principles of purity and love began to disappear from the people of this land and Râjasa<sup>3</sup> sacrifices or Tâmasa<sup>4</sup> austerities prevailed everywhere, then didst Thou, O Mukunda<sup>5</sup>!, deem it necessary to take birth as a Rajput Prince in the shape of Lord Buddha for the express purpose of extirpating cruel animal sacrifices and rigid asceticism and restoring the national virtues of Good Conduct and Benevolence. It was not possible for Thee to secure

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1 Cf. When we say that Jesus is an Avatâr of morality, we do not belittle Him. He had to appeal to half civilized and unlettered men. The people, He addressed, were not fit to receive higher truths than those taught them by Jesus. The divine character of the mission of Christ is established by his being eminently successful in softening the hearts of the fierce races of the west. If Jesus had tried to preach to his followers the teachings of the Gîtâ, they would not have understood Him at all, and would not have listened to Him. They had therefore to be enthralled by miracles. In the same manner, if an Avatâr in India had tried to create a following, he would have failed if he had adopted the course of Christ, that is to say, strengthened his teachings by miracles. In India such an Avatâr would have been put down for a mere occultist or a magician.—*Vaishnavism by Shishir Ghose.*

2 Proceeding from an enlightened mind seeking for Knowledge.

3 Proceeding from a mind desirous of action and worldly good.

Cf. Karmibhyaschyâdhiko Yogi—*B. G. VI. 46.*

4 Proceeding from a mind full of ignorance and inactivity.

Cf. Tapasvibhyô'dhiko Yogi—*B. G. VI. 46.*

5 Lit. Giver of salvation or freedom (*Mukti*).



this object without promulgating a new Faith, suspending for a time Thy own authority as Lord of the Universe and that of Thy sacred Vedas, because the times were so rotten that under the very shelter of the established religion, people practised things quite contrary<sup>1</sup> to its spirit. Thus originated Buddhism, which spread itself within a short time not merely in the whole country but in the different parts of the Continent also. This change of religion, however, was not meant to be a permanent one but only to serve an emergency, *viz.*, to open the eyes of the Hindus who had degenerated<sup>2</sup>. Under the auspices of the New Faith, the Converts led a virtuous and benevolent life and as its natural result enjoyed prosperity until the memory of Lord Buddha, who was God Incarnate, was fresh in their hearts. But as times rolled on, it faded and along with it their sense of Justice and Mercy grew blunt also. Virtue cannot be expected to live without the nourishment supplied

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1 Cf. The righteous Manu enjoined Ahimsā or abstaining from killing or causing pain to others, in all works. Those men who worship with an end in view, sacrifice beasts on the external altar. But those who know Vishnu, worship righteously, with Pâyasa or oblation of milk, rice and sugar, pleasing to the Lord. That also is known in the Smṛiti as a sacrificial offering.—*Mahābhārata Shānti Parva*.

He (Lord Buddha) was a purifier and a reformer, not an iconoclast, and struck at the accretions due to ignorance, not at fundamental truths belonging to the Ancient Wisdom.—*The Ancient Wisdom*.

2 Cf. Two religions were known to the people, the religion of the Gods and the religion of the ascetic. The householders were under the control of a hierarchy of priests who officiated and propitiated the Gods. They were the mediators between Gods and men, and sacrifices, rituals, ceremonies, baptisms, &c. were formulated by the priests with an eye to material gain. Animal sacrifices and oblations were the order of the day. Sensualism in its most extravagant form had its votaries and the Buddha began His triumphant conquest in a land where the two extremes of religion met.—*The Life and Teachings of Buddha by the Angarika Dharmapāla*.

to it by a sincere belief in the Just and Merciful Ruler of the Universe, and for want of such a belief, the Buddhists naturally became corrupt<sup>1</sup> in many ways. The Hindus, who had by this time learnt the necessary lesson intended for them, now fought effectively against them under the leadership of Kumârila Bhatta and other missionaries and revived the Daily (*Nitya*) as well as Periodical (*Naimittika*) ceremonies enjoined by the Vedas and Shastras. These were, indeed, good and harmless actions in themselves, in as much as they were disinterested (*Nishkâma*), but they could not continue to be so for a long time because they were not offered to God for the purpose of securing<sup>2</sup>

1 *Of*. Gross idolatry in practice ( *Of*. Hiouen Tsang), formal atheism in doctrine, a regular army of monks and nuns everywhere eating the substance of the industrious and charged with the worst evils of decayed monasticism, were only a few of its bad features.—*Life of Shri Shankarâ-chârya* by Aiyar.

2 *Of*. Karma karâveñ kâsayâsâthiñ / mukhya vâvi Bhagavadbheti / dagdha vâvi hridaya grañthi / prayojana heñ karmâcheñ || *Nârâyana Mahârâja*.

Nâradastu tadarpitâkhillachârâtâ—16th *Bhakti Sutra* of Nârada.

Thus Karma and its effects, which for the ignorant, unthinking and reckless human soul are ever interminable, can by exercise of wisdom and mental power and discipline be absolutely done away with. Karma belongs to Krishna and it is to Krishna that it and its fruits should be unreservedly dedicated for good.—*Shri Krishna* by Premânanda Bhârati.

Jo ina karma niko kare / taje kâma âsakti / sakala samarpye Ishvarahi / tabahi upaje bhakti || *Sundardâsa*.

The Master says: "Every piece of work must be done *religiously*—done with the feeling that it is a sacred offering to be laid on the altar of the Lord. 'This do I, O Lord, in Thy name and for Thee.' 'Thinking this, can I offer to Him anything but my very best? Can I let *any* piece of my work be done carelessly or inattentively, when I know that it is being done expressly for Him? Think how you would do your work if you knew that the Lord Himself were coming directly to see it; and then realize that He *does* see it, for

Knowledge (*Jñāna*) or Love (*Bhakti*) as their ultimate aim. Gradually, therefore, there arose a number of sects such as Shâktas and Gānapatyas with many sub-divisions, which based their faith mostly on the Puranas and formulated it with an eye to material gain (*Sakāma*). The constant quarrels among them caused general dissatisfaction in the country which resulted ultimately in a keen desire for religious peace. Under these circumstances, O Jagatpate!, Merciful Lord of this Universe!, Thou didst entrust to Shankarâchârya the holy task of supplying the want of the aim of Knowledge or Love, which caused the failure of the Karma Mârğa or Path of Action, and of reconciling the different sects and sub-sects. Love (*Bhakti*) was certainly out of question at a time when the atmosphere was still full of the germs of Atheistic Buddhism. Shankarâchârya was, therefore, forced to lay unusual stress on Knowledge (*Jñāna*), which was the only other resource at his command and to base his religion on the philosophical foundation of Pantheistic Monism<sup>1</sup>. In the face of the strong opposition he had to encounter, he undoubtedly acquitted himself

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all is taking place within His consciousness. So will you do your duty 'as unto the Lord and not as unto men.'"—*Education as Service* by J. Krishna-murti.

1 *Of*. "Wherever", says Von Hartmann, "we may look among the original philosophical or religious systems of the first rank, everywhere do we meet with the tendency to Monism; and it is only stars of the second or third magnitude which find satisfaction in an external dualism or still greater division." The same writer thinks that in all philosophies of the modern epoch we see "this tendency to Monism more or less perfectly realized in one fashion or another." As an inquiry in the history of philosophy, there can be little doubt that a general assent must be accorded to these statements of Hartmann.—*Introduction to Philosophy* by George Trumbull Ladd.

most admirably<sup>1</sup>. Although himself 'an ardent Vaishnava', 'a great Bhāgavata', and an upholder of the doctrine that Salvation was impossible without the Grace of God attainable by Devotion<sup>2</sup> and the Teaching of the Master (*Guru*), as may be seen from his own writings<sup>3</sup>, yet his attempts to 'rationalize the whole Universe' in order to counteract the extravagancies of the times, necessarily led him to overlook the full importance of genuine Love (*Bhakti*). His is, therefore,

1 *Cf.* During his all too short a period of life, his thoughts as a philosopher and his work as a religious reformer produced very marked and momentous results. While accepting the *Mīmāṃsaka's* views regarding the eternality and infallibility of the sacred scriptures of the Hindus, Shankara had to contend against his exaggerated faith in the sacerdotal ceremonialism of the Vedas. There is very good evidence to show that he fought this fight with very remarkable success. On the strength of the eternality and infallibility of the Vedas, he had further to establish that the agnostic ethics and humanitarianism of Buddhism, though very high in their then moral value, were really inferior to Vedantic ethics and Vedantic humanitarianism. How well he accomplished this, the later history of Buddhism in India abundantly demonstrates.—*Bhīmānuja and Vaishnavism by Professor Rangacharya*.

2 *Cf.* O Scions of Asuras ! neither Brahmanhood nor Godhead, nor worship suffices to obtain the grace of God ; nor good conduct of life, nor wide knowledge and experience. Neither charity, nor asceticism, nor sacrifices, nor purificatory rites, nor penances and religious vows please Him. He is pleased with pure devotion. Every thing else is futile, mere mockery.—*Bhāgavata*, VII. 7. 51-52 (*Prahlāda*).

Therefore man should serve the Lord with devotion, believing in the superiority of his Guru ; nay, in the Guru's very divinity.—*Bhāgavata*, XI. 2. 37 (*Kavi*).

*Cf.* B. G. IV. 34. and IX. 34.

3 *Cf.* Him Who is realized as the Supreme Lord by those who, having learnt from proper preceptors the extremely subtle nature of the Immutable, are engaged in the contemplation of the ultimate Unity with the help of renunciation, constant meditation and firm devotion,—that Hari, the destroyer of the darkness of *samsāra*, I praise.—*S. Venkataramana's Translation of Haristutik by Shri Shankaracharya*.

only the first stage of Love, *viz.*, that of the Karma Yogins (*Jijnâsu*) known as True Faith or Dâsya Rasa or Nava-vidhâ Bhakti, which disappears after Self-realization. This defect in his system, for which he cannot be held responsible, caused his religion to be made, under his disciples, one 'more of the head than of the heart'. The large body of the Hindus in the country, therefore, were dissatisfied with the dry unsympathetic worship of an Impersonal God and strongly felt the need of an All-merciful Personal God and of a more emotional and less intellectual religion than that of Shankarâchârya. This powerful feeling led to the Bhâgavata movements which followed. Of the reformers who came forward to satisfy the need, O Best of Beings, Purushottama !, Thy prophet Râmânujâchârya was destined to play an important part. He combined the Bhâgavata religion of loving devotion to Personal God with the Pantheistic Monism of Shankarâchârya so as to work out his system of Qualified Monism, and was a staunch supporter of the Doctrine<sup>1</sup> of *Prapatti* or absolute self-surrender to God which is also called *Sharanâgati*. His is the second stage of Love, *viz.*, that of the Jnâna Yogins (*Arthârthi*) known as Absolute Self-surrender or Sakhya Rasa or Prema Bhakti which secures perfection of Knowledge or Living-Freedom. The almost immediate advent to India, O Master of the Senses, Hrishikesh!, of another Messenger, Madhvâchârya, was due to the fact that the people of Kanara and the adjoining districts having been, as a rule, too worldly to realize the Qualified Monism of Râmânujâchârya continued to be the helpless

<sup>1</sup> This is called in Christianity 'Resignation to the will of God'.

*Of.* 'Howsoever, He wills, so may it befall us'.—*Yasna XXIX. 4. Light of the Avestâ and the Gâthas.*

Sarva dharmân parityajya Mâmekam sharanam vraja—*B.G. XVIII, 86*

victims of 'the Doctors of the dominant theology who had grown turbulent and were proclaiming from the house-tops that phenomena were unreal, that the Lord is no Person and that He has no attributes', and naturally longed for a simple religion with a Personal God who would give them help in their present difficulties and hope for their future good. Madhvâchârya, therefore, starts with the assumption 'that the world is Real and that its wise and good Ruler is a Reality of all excellence and powers' and suggests afterwards, if properly understood, almost the same<sup>1</sup> means and end as those recommended by the previous commentators. This system of his is called 'Dualistic' but it is a 'misnomer'<sup>2</sup>. The Madhvas, who call it 'Sad Vaishnavism' so as to distinguish it from the 'Shri Vaishnavism' of Râmânujâchârya, are perhaps nearer the Truth. His 'direct cognition of the Lord' carries us to the third stage of Love, viz., that of the Bhakti Yogins (*Jñâni Bhaktas*) known as Pure Love or Vâtsalya Rasa or Parâ Bhakti which is the privilege of the Souls enjoying Freedom in this life. The new

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1 Cf. (1) An inborn devotion to the Lord, a just study of the Vedas, control of the senses, the eschewing of pleasures, indifference to hopes and fears, the perception of the futility and the perishable character of all things below, a thorough resignation to the feet of the Lord are the first qualifications of those that are eligible to work towards direct cognition.

(2) To state briefly renunciation, devotion, direct cognition of the Lord by contemplation are the only means leading to Mukti.—*The Philosophy of Madhvâchârya by Subba Rau.*

2 Cf. A foreign critic justly observes that the system of philosophy taught by Shri Madhvâchârya does not seem to commend itself to many, simply because they are prejudiced by the name 'Dualistic philosophy' which he thinks, is a misnomer; and that, if properly represented it will find more readers in the world than any other.—*The Philosophy of Madhvâchârya by Subba Rau.*

Vaishnavite doctrines<sup>1</sup> vigorously preached in South India by Râmânuja and Madhvâchârya were carried to the North by the monks and teachers of their respective Orders. "The chief of them was a Râmânujite monk of the 14th Century whose name and memory is still invoked with great reverence and gratitude by many a North Indian sect. It was from him, Râmânanda<sup>2</sup> by name, that the founders of the two great sects of modern Hinduism, Kabir (a Muhammedan weaver) and Nânak (the founder of Sikkism), derived their doctrines and their spiritual inspiration. Another, by name Mâdhavendra Puri, a monk of the Madhvâchârya Order carried the new religion and learning to Bengal and one of his disciples imparted the new religion to Chaitanya who was soon to become the founder of a great school of Vaishnavism in Bengal and Orissa. The new religion spread to Rajasthana and Gujarat where a great Vaishnavite Church was founded by a South Indian monk which still holds its sway over millions of their people." He was Shri Vallabhâchârya, Thy noble representative, O dear Shri Krishna! His philosophy<sup>3</sup>, 'centred round the conception of a Personal and Beneficent God (Who is *Sat*, *Chit* and *Ânanda*), laid great emphasis on Pushti (Grace) and Bhakti (Love)'. "Vallabha's Vedântic theory<sup>4</sup>", says Sir Bhandarkar, "is the same as that of an earlier author of the name of Vishnuswâmin. (He believes that) the Individual Soul is not a form of the Supreme Soul altered by a third thing

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1 *Vide* Life and Teachings of Kabir by G. A. Natesan & Co.

2 Tulsidâsa the author of the Hindi Râmâyana was seventh in descent from Râmânanda.

3 The quotations are taken from the Life of Vallabhâchârya by G. A. Natesan & Co.

4 Described in a foot-note in the Chapter on Cosmology.

being involved in it, such as the *Mâyâ* (Illusive Power), but is itself the same substance as the Supreme Soul with one attribute (*Ânanda* = Joy) rendered imperceptible. The relation between the two is thus that of identity (*Advaita*), both being in the pristine unchanged form, *i.e.*, identity of untransformed Souls (*Shuddhâdvaita*).” His system is, therefore, called Pure Monism. The stages in the development of Love given by him are:—“(1) Love or liking (*Prema*), (2) Attachment or addictedness (*Âsakti*), (3) A haunting passion which is the mature condition of the first two (*Vyasana*). The haunting passion leads to the attainment of the end, that is, the highest bliss. Those in whom Bhakti has attained to this pitch reject with scorn the four kinds of Mukti and choose the eternal service of Hari, as noticed in the section on the Pancharâtra system. By the haunting passion about Hari He is seen everywhere, and therefore everything becomes an object of love, and the devotee identifies himself with everything. Then the inner and the outer world is, for the devotee, full of Purushottama, or the Highest Soul. The final fruit of this devotion is admission to the eternal sports of Krishna.” Narsi Mehta, the Brahman saint of Gujarat, Mirâbai<sup>1</sup>, the Rajput Queen, and the Mystic Sura Dâsa,

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1 *Of*. In Brindavan at this time lived Rup Gossain, disciple of Shri Chaitanya of Bengal, a well-known ascetic and devotee. He was profoundly learned, but he cherished two great prejudices. “Do you want salvation?”, he would ask, “then see neither women nor gold!” Mira soon heard of him and sent him a message. “Mira knows that in Brindavan there is but one man—Shri Krishna—many others live here, it is true, but as they all dwell in His love, they are all but the maids of Gokula”. The holy man was pleased with the message and sent for Mirabai. “My daughter”, said Rup Gossain, “is there aught I may do for thee?” “Oh father”, answered Mira, “permit that I dwell with thee in this temple and from thy lips learn the wisdom of God.” And so it was.—*Life of Vallabhâchârya by G. A. Natesan & Co.*



the blind bard of Agra, are said to have paved the way for his success. His is the fourth or last stage of Love, viz., that of the Pushti Yogins (*Muktas* or liberated) known as Eternal Bliss or Mâdhurya Rasa or Gangâ-Sâgara-Sangama Bhakti, i. e., the Love of the ocean of the Personal God which they, as rivers, enjoy in the Anâdi Vaikuntha or the Supreme Abode of Vishnu. The mission of the earliest Marathi commentator Jnâneshvara Mahârâja was to crush the tendencies of the times he lived in towards Hatha Yoga and the acquisition of supernatural powers<sup>1</sup> and to introduce once more, amongst

1 Cf. Said the Lord "Murari, I implore you, give up the study of fruitless occult philosophies." Murari, a little disconcerted, said "Are they not good? Do they not teach religious truth?" "Good or bad, that is not the question", replied the Lord. "But those researches into the realms of occultism will not lead any one to find Me."

Here the Lord refers to the Tantra and other occult sciences which had then taken possession of the minds of the learned men of India. What the Lord meant was that researches into the secrets of occultism may have their uses, but they do not train one in Bhakti and therefore do not lead one to God. Those engaged in these researches, may possibly sometimes discover truths not known before, that is all; but to attain to the Personal God or Krishna there is but one way, through faith, reverence and love, and that way is not paved but retarded by the cultivation of the occult sciences.—*Lord Gauranga*.

The great strength of Christ is not in His miracles or His healing; any fool could do that; fools can heal others; devils can heal others; I have seen horrible demoniacal men do wonderful miracles. They will manufacture fruits out of the earth. I have seen fools and diabolical men know the past, present and future. I have seen fools heal at a glance, by the will, the most horrible diseases. They are powers, truly; but often demoniacal powers. The other is the spiritual power of Christ, which will live, and always has lived, an almighty gigantic love, and the words of truth which He preached.—*Swâmi Vivekânanda*.

Bhuta bhavishya vartamâna / thâukeñ âhe parichhinna/ yâsihi mhanijeta  
jnâna / pari teñ jnâna navhe // *Dâsabodha*.

Bhuta bhavishya kaloñ yâveñ vartamâna / heñ toñ bhâgyahina tyâñchi  
jodi // Âmhiñ Vishnudâsiñ Deva dhyâvâ chitteñ / honâra teñ hoteñ

the people of Mahârâshtra, the path of Knowledge which

prârabdheñ // Jagarudhi sâthiñ ghâtaleñ dukâna / jâto Nârâyana antaroni // *Tukâ* mhane hâ ho prapancha gâdhâ / thoralî te pidâ riddhi siddhi //

Dusariyâcheñ mana / bhuta bhavishya vartamâna / heñ kalaneñ navhe aparoksha jnâna / na kholambe mukti yâ vineñ // *Yathârthadîpikâ*.

Sâdhoniyañ yoga sâdhana / dridha keleñ dehabandhana / dehiñchyâ siddhi bhogitâñ jâna / adhahpatana chukenâ // *Ekanôthî Bhâgarata*.

Sohi kachchâbe kachchâbe / nahiñ Sadgurukâ bachchâ // (*Dhruva*.)  
Duniyañ tyaja kara khâka lagâyi jâkara baithâ banamoñ / khechari mudrâ bajrâsanamoñ dhyâna dharata hai manamoñ // 1 // Tiratha karake ummara khoi joga juguta moñ sâri / dhana kâmina kunjara lâge joga kamâyâ bhâri // 2 // Gupta hokara paragata hove Gokula Mathurâ Kâshi / siddhaji huve prâna nikâle satya lokake bâsi // 3 // Shâstrameñ to kucha nahiñ rahyâ purâna gâyana mâyâ / bhedabidikâ mârage chalatâ tanakâ lagakâ liyâ // 4 // Kundalaniku khuba chadhâve brahmarandraku jâve / chalatâ hai pânike upara bolata soi hove // 5 // Hukuma Nivrittikâ Jnâneshtaraku tina upara menâ / Sadguruki kripâ bhai jada âpiâpa pichhânâ // 6 // *Jnâneshtara Mahârîja*.

These powers are (1) *Animâ*, the power of becoming as small as an atom; (2) *Mahimâ*, the power of becoming increased in size; (3) *Laghimâ*, the power of becoming as light as desired; (4) *Prâpti*, to possess the power of the Gods who are the presiding deities of the senses; (5) *Prakânya*, the power of enjoying and sensing all objects seen or unseen; (6) *Ishitâ*, or power over the forces of the Divine Will and over the lower forces of other beings; (7) *Vasitâ*, non-attachment to objects and (8) *Kânavasâyitâ*, the power of attaining all desires. Besides these the high Yogi may attain to ten other powers of the Cardinal Attributes, (1) Cessation of hunger and thirst; (2) Hearing from a distance; (3) Seeing from a distance; (4) Moving the body with the speed of the mind; (5) Assuming any form at will; (6) Entering into any other body; (7) Dying at will; (8) Playing with celestial damsels; (9) Attaining wished-for objects; (10) Power of irresistible command. Five other minor powers are (1) Knowledge of the present, the past and the future; (2) Control over the opposites, such as heat and cold, joy and sorrow, etc.; (3) Knowledge of another's mind; (4) Suspending the action of fire, sun, water, poison, etc.; (5) Invincibility. Visit not miracle workers. They are wanderers from the path of truth. Their minds have become entangled in the meshes of psychic powers which lie in the way of the pilgrim towards Brahman, as temptations. Beware of these powers and desire them not,—*Shri Râmakrishna Paramahansa*.

was neglected for a long period. As he was then nearly in the same position<sup>1</sup> as Shankarâchârya was during the decline of Buddhism and the preponderance of the religion of the Mimânsakas, for history repeats itself (*sa kâleneha mahatâ yogo nashtah Parantapa—B. G. IV. 2*), he was necessitated to follow his footsteps and become a supporter of the Impersonal God (*Nirguna Brahma*) in his most attractive commentary on Gitâ called Bhâvârthadipikâ, popularly known as Janâneshvari, although he too like his model recommends disinterested action (*Nishkâma Karma*) and devotion to the Personal God (*Bhakti*) as a means necessary for Self-realization, without which there can be no Freedom<sup>2</sup>. But the success of his mission awakened the jealousy of many, some

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1 *Of*. Like the European reformers, the Indian saints raised their voice against the excesses to which image-worship and ceremonial religion had gone. They preached on the other hand of a pure and loving God who ought to be worshipped in Love and in Faith alone; Bhâva (Faith) and Bhakti (Devotional Love), they said, are far superior to all other forms of worship such as the performance of rites and ceremonies of external worship, pilgrimages and ablutions, self-mortification and fasts, learning and contemplation; these have relation only to the body or the mind while the spirit is what God desires to see engaged in His Service. The European reformers made the Bible accessible to all, high and low alike, and the monopoly of learning till then enjoyed by the priests was shaken to its foundations. In the same spirit, the Maratha reformers, beginning with Dnyanadev, boldly translated and made accessible to all the great Scriptures and Sacred epics—the Gitâ, the Râmâyana and the Mâhâbhârata and the Bhâgavata Purana. The Brahmans, the supporters and custodians of the classical learning, long resisted the innovation. Eknath and Tukâram especially had to bear a good deal of opposition and even persecution. The conflict ended at last in the success of the popular side, the living languages.—*A Sketch of the Life and Teachings of Râmdâsa by G. A. Natesan & Co.*

2 *Of*. Jnânâdevakaivalyam—*Shruti*.

Then said Jesus to those Jews that believed in him, if ye *continue* in my word, *then* (alone) are ye my disciples indeed : and ye shall *know the truth*, and the truth shall make ye *free*.....—*St. John VIII. 32.*

of whom had their own axe to grind. One of them was Chânga Deva, a great Yogin claiming to have lived for fourteen centuries. Anxious to test Jnâneshvara, he once started for Âlandi. Riding on a fierce tiger, tamed only by the superior powers of Yoga with a serpent for his whip, he marched followed by a regiment of disciples. He had intended to vanquish Jnâneshvara but he was himself half-vanquished when he saw Jnâneshvara coming forward to receive him by moving a wall. The conversation that followed convinced Chânga Deva that he had caught a Tartar. Ultimately he disbanded his disciples and himself became one at the feet of Jnâneshvara. Then came<sup>1</sup>, one by one, a train of Vaishnava Saints like Nâmadeva, Ekanâtha, Râmadâsa and Tukârâma who paved the way for that splendid commentary 'The Yathârthadipikâ' of Vâmana Pandita, Thy Great Apostle, O Sachchid-ânanda! It was he who gave Love (*Bhakti*) its just and proper position in religion and for which feat of religious chivalry he is called by the poet Moropanta an 'Incarnation of Vyâsa' and an 'heir-apparent' (*Yuvarâja*) of Queen Gitâ. He maintains that a thorough Knowledge of the Self is an essential condition for the acquisition of Supreme<sup>2</sup> Love (*Parâ Bhakti*) which alone enables one to secure Eternal Bliss and Everlasting Companionship<sup>3</sup> of God.

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1 Cf. The names of Tukârâm, of Râmdâs, of Vâman Pandit and Eknath were names to conjure with, and after a lapse of two hundred years they still retain their ascendancy over the minds of the people of Mahârâshtra.—*A Sketch of the Life and Teachings of Râmdâs by G. A. Natesan & Co.*

2 Cf. Jyâ Bhaktâ Majavina anya ualage, nirvaira shânta svayen / jo sarvatra pâhato sama malâ, sarvâtmatâ nischayen // Tyâmâgeñichi are | sadâ phirataseñ, tyâchyâ padâchyâ dhuli / Mi añgeñ vâhatoñ, pavitra karitoñ lokâñsa bhumandaliñ // *Brahmastuti.*

3 Cf. 'Madbhâvamâgatâh'—*B.G. IV. 10* and 'Mama sâdharnyamâgatâh'—*B. G. XIV. 2.*

5. Pray, help us, O Killer of Doubts and Fountain of Mercy !, to remember and follow the undermentioned lessons Thou didst teach in these various incarnations, for, as T. Subba Row says in his *Lectures on the Study of Bhagavad-Gītā*, "the philosophy contained in our old books is valuable, but it has been turned into superstition. We have lost almost all our knowledge. What we call religion is but the shell of a religion that once existed as a living faith. The sublime philosophy of Shankarâchârya has assumed quite a hideous form at the present day.....Visishtâdvaita has degenerated, and is now little more than temple worship, and has not produced any good impression on men's minds. Madhva philosophy has degenerated in the same manner, and has perhaps become more fanatical." So also about Shri Vallabhâchârya's philosophy we are told in his life by Natesan, that "the cult of a Personal God was the greatest gift that Vaishnavism gave to Mediæval India ; but the Vallabhites by elaborating a vast and idolatrous scheme of temple and image worship, sadly fell away from the teachings of the original reformers. The necessity of a pure and virtuous life, of high ethics, and of a real culture of the heart was lost sight of and in their place came a showy and meaningless worship of images and men. The other doctrine, that of implicit reverence to the Guru represented in Râjasthân in latter days by a number of ignorant and uncultured men led to most serious results. It was thought that in order to attain salvation one should literally sacrifice body, wealth and all to the Guru."

I. (1) The avoidance of luxuries whether in worldly or spiritual matters and cruelty in the shape of (a) mortification of body by observing long fasts and by undergoing ascetic penances and (b) animal sacrifices

and (2) the practising of the virtues of good conduct and benevolence.

II. The keeping of the company of saints<sup>1</sup> and the disinterested (*Nishkâma*) performance of the necessary (*Nitya naimittika*) but not optional (*Sakâma*) duties enjoined (1) by the Scriptures as well as (2) by the Moral and Social Codes of the times<sup>2</sup> and places we live in.

III. Offering<sup>3</sup> of the fruit of disinterested actions

1 This implies also the avoidance of bad company.

*Of.* Asat sañgeñ naraka hoti / mhanauni na karâvi te sañgati / satsañgeñ hoye mukti prâpti / mhanauni satsañgati sarvadâ kariñ || *Ranganâthi Yogavâsishttha.*

Satsangatiñ shirâveñ bala jananyañchaliñ jaseñ shirateñ / mana kâñpâveñ kujaniñ vriddhapaniñ kâñpateñ jaseñ shira teñ || *Moropanta.*

2 *Of.* Anye kritayuge dharmâstretâyâm dvâpare'pare / anye kaliyuge nrinâm yugarhâsânurupatah || *Manu.*

Nahi sarvahitah kaschidâchârah sampravartate—*Mahâbhârata.*

3 This is the real meaning of the word sacrifice.

*Of.* Yajñârthât karmanonyatra lokoyam karma bañdhanah /

Tadartham karma Kauñteya muktasañgah samâchara || *B. G. III. 9.*

For the sake of righteousness he also sacrifices the authority (reward) of (good) actions and even the (reward of) obedience to the behests of religion. —*Yasna XXXIII. 14. Light of the Avesta and the Gâthâs.*

The argument of the *Gîtâ* resolves itself into three great steps by which action rises out of the human into the divine plane leaving the bondage of the lower for the liberty of a higher law. First, by the renunciation of desire and a perfect equality, works have to be done as a sacrifice by man as the doer, a sacrifice to a deity who is the supreme and only Self, though by him not yet realised in his own being. This is the initial step. Secondly, not only the desire of the fruit, but the claim to be the doer of works has to be renounced in the realisation of the Self as the equal, the inactive, the immutable principle and of all works as simply the operation of universal Force, of the Nature Soul, Prakriti, the unequal, active, mutable power. Lastly, the Supreme Self has to be seen as the Supreme Purusha governing this Prakriti, of whom the Soul in Nature is a partial manifestation, by whom all works are directed, in a perfect transcendence, through Nature. To Him love and adoration and the sacrifice of works have to be offered; the whole being has to be surrendered to Him and the whole consciousness raised up to dwell in this

to Thee, O Personal God (*Saguna Brahma*)!, with a full belief in Thy attributes especially the second attribute of Justice and Mercy, to receive in return purification of heart which is a step necessary<sup>1</sup>, 1st, for a clear Knowledge of the Self or the Absolute, which should be our first aim in life, and, 2nd, for the realization of the non-Self, from which the Self is separated, as the Self. (The former is called *Vyatireka*<sup>2</sup> and the latter *Anvaya*,

divine consciousness so that the human soul may share in His divine transcendence of Nature and of His works and act in a perfect spiritual liberty.

The first step is Karma Yoga, the selfless sacrifice of works, and here the *Gītā*'s insistence is on action. The second is *Jñānayoga*, the self-realisation and knowledge of true nature of the self and the world, and here the insistence is on knowledge; but the sacrifice of works continues and the path of works, becomes one with, but does not disappear into, the path of knowledge. The last step is adoration and seeking of the supreme Self as the Divine Being, and here the insistence is on devotion; but the knowledge is not subordinated, only raised, vitalised and fulfilled, and still the sacrifice of works continues; the double path becomes the triune way of knowledge, works and devotion. And the fruit of the sacrifice, the one fruit still placed before the seeker, is attained, union with the Divine Being and oneness with the supreme divine nature.—*Essays on the Gītā by Babu Aurobindo Ghose*.

1 Cf. Blessed are the pure in heart, for they alone shall see God.—*The Holy Bible*.

2 Cf. Know by the process of *Anvaya* and *Vyatireka* that the *Âtmā* which pervades the whole body is beyond the three states of consciousness—waking, dreaming and dreamless sleep.—*The Uttara Gītā II. 9*.

'*Tattavmasi*' and '*Sarvam khalvidam Brahma*'—*Śruti*.

Shri Shankarāchārya asks us in the following shloka in his *Aparokṣānubhūtiḥ* (Direct Realization) first to see the cause as distinct from the effect and then, at all times, to realize the cause as inherent in the effect itself.

*Kāranam vyatirekena pumānādaḥ vilokayet / anvayena punas-taddhi kārye nityam prapashyati //*

Heñ jada aiseñ jānuni nirālā houni pābatāñ / vyatirekeñ chidachid grañthi tute tatvatāñ // Sakala sachchidānañdu hā ho anvayāchā bodhu / to jānāvā Shivarāmāchā paripurnānañdu // *Shivarāma Swāmi*.

The two following extracts from the Upanishads describe, respectively, the *Vyatireka* and *Anvaya* Bodhas (Knowledges). The organs of sense (five),

both being secured through the Grace of the Preceptor—*Vide B. G. IV. 34-35*).

IV. The combination of loving devotion to Thee (Personal God) with the worship of Thy Impersonal nature or essence (*Nirguna Svarupa*), even after Self-realization for the purpose of obtaining Living-Freedom.

V. Shunning<sup>1</sup> of the practices of Hatha Yoga for the acquisition of supernatural powers as obstacles in the paths of Knowledge and Love.

the organs of action (five), prānas (five), manas and buddhi—all these seventeen are said to constitute the sukshma or linga (*viz.*, subtle) body. Manas, buddhi, abañkāra, ākāśh, vāyu, fire, water, and earth—these are the eight prakritis (or matter): ear, skin, eye, tongue, nose the fifth; the organs of excretion, the organs of secretion, hands, legs, speech the tenth; sōund, form, touch, taste and odour are the fifteen modifications (of the above eight prakritis). Therefore the Tattvas are twenty three. The twenty fourth is Avyakta (the undifferentiated matter) or Pradhāna. Purusha is other than or superior to this.—*Shāriraka Upanishad*.

Know everything as sachchinmaya (full of sat and consciousnesses). It pervades everything. Sachchidānanda is non-dual, decayless, alone and other than all. It is 'I'. It alone is Akas and 'Thou'. It is I. There is (in it) no manas, no buddhi, no abañkāra, no chitta, or the collection of these, neither 'thou' nor I, nor anything else nor everything. Brahman alone is. Sentence, words, Vedas, letters, beginning, middle, or end, truth, law, pain, pleasure, existence, māyā, prakriti, body, face, nose, tongue, palate, teeth, lip, forehead, expiration and inspiration, sweat, bone, blood, urine, distance, proximity, limb, belly, crown, the movement of hands and feet—Shastras, command, the knower, the known, and the knowledge, the waking, dreaming and dreamless sleeping and the fourth state—all these do not belong to me. Everything is Sachchinmaya interwoven.—*Tejobindu Upanishad*.

1 *Of*. It is not given to me to say of a person, 'Let him be healed.' Of my Divine Mother I never ask such power. My constant prayer is, 'O Mother, do Thou grant that I may have Bhakti pure, sincere love for Thee unmixed with worldly desires of any kind, like the weal of the body, pleasure, money, fame, &c.' Never have I asked of Her the power of doing such miracles as the healing of diseases.—*Gospel of Shri Rāmakrishna*.



VI. (1) Rendering of useful service<sup>1</sup> to the world as Freemen, (2) enjoyment and development of Supreme Love (*Parâ Bhakti*) and (3) securing of Thy Supreme Abode<sup>2</sup>, O All-pervading Lord, Vishnu! which, by whatever name be it called, must be the ultimate aim of every true religion and philosophy.

That the Bhagavad-Gitâ gives the substance of all the Upanishads<sup>3</sup> is evident from its complete title 'Shrimat Bhagavad-Gitâ Upanishad', as also from the well-known stanza<sup>4</sup> in the 'Gitâ Dhyâna' (Gitâ

1 *Of. Atmaupamyena sarvatra samam pashyati yo'rjuna / sukham vâ yadivâ duhkham sa yogi paramo matah //* *B. G. VI. 32.*

Ahamâtmâ Gudâkesha sarvabhutâshaya sthitah—*B. G. X. 20.*

Kuryâdvidvânstathâ saktaschikirshurlokasângraham—*B. G. III. 25.*

We are told continually by many authoritative voices that the Gitâ opposing in this the ordinary ascetic and quietistic tendency of Indian thought and spirituality proclaims with no uncertain sound the gospel of human action, the ideal of disinterested performance of social duties, nay, even,\*it would seem, the quite modern ideal of social service. To all this I can only reply that very patently and even on the very surface of it the Gitâ does nothing of the kind, and that this is a modern misreading, a reading of the modern mind into an ancient book, of the present day European or Europeanized intellect into a thoroughly antique and thoroughly oriental and Indian teaching.

That which the Gitâ teaches is not a human but a divine action ..... the action of the best, the God-possessed, the Mastermen done impersonally for the sake of the world and as a sacrifice to Him who stands behind man and Nature.—*Essays on the Gitâ by Babu Aurobindo Ghose.*

2 *Of. Vishnoryat paramam padam—Purushasukta.*

3 *Of. For, Upaishad, derived as a substantive from the root sad, to sit, can only denote a sitting; and as the preposition upa (near by) indicates in contrast to parishad, sam sad (assembly), a confidential secret sitting, we must assume even if actual proof is wanting, that this name for secret sitting was used also in course of time to denote the purpose of this sitting i.e., secret instruction.—Dussen.*

4 Sarvopanishado gâvo dogdhâ Gopâla naudanah / Pârtho vatsah sudhirbhoktâ dugdham Gitâmrutam mahat //

Meditation) which says "that the Upanishads are the cows, Krishna the milkman, Arjuna the calf, and the milk is the nectar-like Gitâ". It is no wonder then that critics<sup>1</sup> should find apparent contradictions and inconsistencies in it as they do in the Upanishads themselves. How are they to be reconciled? The Shrutis, Smritis, Puranas and Saints of the Hindus as well as the Scriptures and Prophets of all other nations have spoken different<sup>2</sup> things on different occasions but their hidden significance must remain unravelled until Thou, O World Teacher (*Jagadguru*)!, Lord of Lotus Eyes (*Kamala*

1 Cf. The Bhagavad-Gitâ is a work which in spite of its great antiquity and sanctity, and apparent simplicity, has baffled many commentators and critics. To some it appears full of contradictions; to others it is a patch-work of three or four layers set one over another. To others again, the central theme is clear while the work is full of digressions and repetitions. In this state of things it cannot but be important to know that as early as the 10th century, Yamunâ, following antecedent oral teaching, analysed the work as a consistent exposition of the doctrine of Bhakti supplemented by a description of the Karma and Jnâna Yogas as subordinate to the main doctrine. .... We have ample internal evidence on the Gitâ Bhâshya of Râmânûja that he strictly conformed in his interpretations to the outline depicted in Yamunâ's epitome (*Gitârtha Saṅgraha*). The general scheme of the Gitâ according to Yamunâchârya may be described in a few words. We are told that the first six chapters of the 18 into which the work is divided, treat of Karma and Jnâna Yogas, and close with a description of Yoga state; the second batch of six chapters treat of Bhakti Yoga, while the last six deal with subsidiary topics which help towards the understanding of the rest, and conclude in verses 65 and 66 of Chapter XVIII with the enunciation of what is held to be the essence of all the secret teachings that have gone before. Yamunâ, and following him, Râmânûja, work out the continuity of the thought in the whole work in a much more natural manner than is possible to infer from Shankara's explanations of the same poem.—*Life of Yamunâchârya by Râjagopâl Ohâriar*.

2 Cf. (1) Shrutireva bhinnah smritireva bhinnah, nânâ rishinâm matayo'pi bhinnâh / dharmasya tattvam nihitam guhâyam, mahâjano ena gatah. sa panthâh //

*patrāksha*!), in one form or another art pleased to bestow<sup>1</sup> Thy Divine Vision on Thy disciple. Pray, mayst Thou, O Supreme Bliss, Master of Illusion, Mādhava!, O Thou without<sup>2</sup> feet moving slowly, without hands grasping all worlds, without eyes all-surveying and without ears all-hearing! therefore, deign to shower Thy Grace<sup>3</sup>, which grants<sup>4</sup> the gift of speech to the dumb and the power of crossing mountains to the lame, on all the seekers of Knowledge or Love who read<sup>5</sup> the following

(2) Kung-se-Hwa said,—“Yew asked whether he should carry immediately into practice what he heard, and you said,—‘There are your father and elder brothers to be consulted.’ Kew asked whether he should immediately carry into practice what he heard, and you said,—‘Carry it immediately into practice’. I am perplexed, and venture to ask you for an explanation.”

The Master said,—“Kew is retiring and slow; therefore I urged him forward. Yew has more than his own share of energy; therefore I kept him back.”—*Sayings of Confucius—The Master and his Disciples.*

1 Krishna Himself teaches men how to love Him, otherwise men have no power to love him.—*Thākur Harañāth.*

Then opened he their understanding that They might understand the Scriptures.—*S. Luke. XXIV. 45.*

2 Cf. Apāni pādo javano grihitā pashyatyachakshuh sasbrunotyakarnah.

3 Cf. By Grace have ye been saved, through faith, and that not of yourselves, it is the gift of God.—*The Holy Bible.*

By mere controversy you will never succeed in convincing any one of his errors. When the Grace of God descends upon him, each will understand his own errors.—*Shri Rāmakrishna Paramahansa.*

4 Cf. Mukam karoti vāchālam pañgum lañghayate girim / yatkripā tamaham vañde Paramāñāñḍa Mādhavam //

5 Cf. Not only does the Bhagavad-Gitā fulfil every condition needed for becoming a National Scripture of India, a link between her many scattered sects, a priceless asset of the National Life to be: It is pre-eminently a Scripture of the future World Religion, a gift of India's glorious past to the moulding of the still more glorious future of mankind.—*The Gospel of Life, Vol. I, by F. T. Brooks.*

pages, so that they may acquire the light necessary to see exactly what they have got to do to reach the Supreme Goal of Human Life !



# THE BHAGAVAD—GITÂ



O Shri Krishna ! O Thou Almighty Father of Brahmâ ! Thou teachest<sup>1</sup> us in the Gitâ exactly what Thou didst declare in the Vedas at the beginning of the Universe, *viz.*, that by surrendering ourselves absolutely to Thee we must realize : (1) Thee to be the Self, (2) Thee to be the Universe and (3) Thee to be the Supreme Goal of Human Life.

The Bhagavad-Gitâ, like the Upanishads, has been divided into three main parts. The first part ( Chapters I-VI) treats of Theology or the Science of God, the second part (Chapters VII-XII) of Cosmology or the Science of the World or Universe, and the third part (Chapters XIII-XVIII) of Eschatology or the Science of the last or final state of things.

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1 *Of. Nirguna jnâna saguna bhakti / âni paramapurushârtha saguna mukti / aisi Gitâ Bhagavadukti / sâra sakalâñ vedâñcheñ // Yathârtihadipikâ.*

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**PART I**

**THEOLOGY**

**(Chapters—I to VI)**





## PART I

### THEOLOGY OR THE SCIENCE OF GOD

#### CHAPTERS I-VI

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Theology is defined by Webster "to be the science which treats of the existence, character and attributes of God, His laws and government, the doctrines we are to believe and the duties we are to practise."

(1)<sup>1</sup> *The existence, character and attributes of God.*

"God or Brahman", says Deussen, "is the Âtman, 'the Self', is that in men and in all the objects of the universe which remains over when we abstract from them everything in them that is not-Self, alien or different." It is not, therefore, a very difficult task for any human being who believes in his own existence to believe in the existence of God. If any difficulty, however, remains even after this knowledge, it ought to vanish altogether when it is further known that there is here no plurality at all (*Nehanânâsti kinchana—Brih.*

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1 *Of.* Jo Paramâtmâ mahâ Vishnu / âdi purusha Bhagavânu / jo sachchi-dânaîda tanu / purviû nirupilâ // Jo sarvâtmâ sarvasâkshi / sarveshvara sarvakukshi / jo kâñhiûcha nupekshi / nijabhaktâñteñ // Jo Deva ati lâghavi / nâhiñ teñ Brahmagola dâkhavi / geleñ mhanoni lapavi / jethicheñ tetheñ // Jayâsi kânâñvina aikaneñ / dolyâñvina dekhaneñ / jivhevina châkhaneñ / sarva rasâteñ // Pâyâñvina sarva châlaneñ / hâtâñvina deneñ gheneñ / tayâ jivâteñ uddhâraneñ / ichchhâmâtreñ // Jo javalichi pari ati duri / durastha pari jivâbhitariñ / jayâchi sattâ nijavyâpâriñ / varte iñdriyagrâma // Pratigrâmiñ avabhâsaka / jaisâ taranicha eka / to sarva jivâñ prakâshaka / Paramâtmâchi paiñ // *Vivekasindhu.*

4-4-19), because there is now no question of anything existing outside the Âtman. This idea is expressed in Chap. II. 16 of the Bhagavad-Gitâ thus:—The unreal has no existence, the real never ceases to exist (*Nâsato vidyate bhâvo nâbhâvo vidyate satah*). In the Chhândogyopanishad it is said “the Eternal Existence is one only without a second and It willed, I shall multiply for the sake of the Universe.” The identity of Brahman and the Âtman, of God and the Soul, which is the essential thought of the Upanishads, is briefly expressed by ‘the great sayings’ *Tat tvam asi* ‘That art thou’ (*Chhand. 6.8.7*) and *Aham Brahmâsmi* ‘I am Brahma’ (*Brih.I.4.10*). The fundamental dogma of the Vedânta system is also described in the compound word *Brahma-âtma-aikyam* ‘Unity of the Brahma and Âtman’. The Bhagavad-Gitâ teaches the same lesson in IV. 35, where Arjuna is told that when he acquires Knowledge of the Self he will see all beings without exception in the Self, and then in Him, i. e., God Shri Krishna (*Ena bhutânyasheshena drakshy-asyâtmanyatho Mayi*). The importance of this doctrine may be understood from the following passage from Deussen’s ‘Philosophy of the Upanishads’.

“Whatever new and unwonted paths the philosophy of the future may strike out, this principle (identity of God and the Self) will remain permanently unshaken and from it no deviation can possibly take place.”

As regards the nature or character (*Svarupa*) of God or the Self it is said to be threefold, viz., *Sat* (Existence) in *B. G. Chap. II. 16*; *Chid* (Consciousness<sup>1</sup>) in

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1 Cf. On the stages of Torpor, Instinct, Intellect and Intuition, let us study the Upanishads. They treat all these as different stages of consciousness. There are four such according to Mândukya Upanishad. The first stage is named Bahih-Prajnâ, or consciousness working externally: the second, Antah-Prajnâ, or consciousness working internally: the third Ubhayatah-Prajnâ, or conscious-

*B. G. Chap. IV. 38* and *Ânanda* (Bliss) in *B. G. Chap. VI. 21*. Now, that which exists (*Sat*) is alone reality (*Satya*<sup>1</sup>) and that which, though perceptible by the senses, does not really exist (*Asat*) is not reality (*Asatya*). The Self, therefore, who is the metaphysical unity (*Sat*) manifested in all empirical plurality (*Asat*) is the sole reality (*Satya*). So also, as, that which is infinite (*Ananta*) is alone called Bliss (*Ânanda*) by the Shruti (*Yo vai bhumâ tat sukham*) and that which is finite is called not-Bliss (*Nâlpe sukhamasti*), the Self who is the true Bliss (*Ânanda*) is the only thing to be called Infinite (*Ananta*). In *Brih. 2. 4. 14* it is said that if a man "sees no other, hears no other, knows no other, that is the infinite (*Bhuman*); if he sees, hears, knows another, that is the finite (*Alpa*). The infinite is the immortal, the finite is mortal." It is evident, therefore, that

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ness working externally and internally at the same time: in the fourth, there is neither externality nor internality nor externality-internality—all is one only; which state is called *Turiya*. Then again each of these four states has its four sub-divisions according to the above laws. Without going into the subtle ramifications, let us go into the broad divisions. According to Professor Bergson, life descends into matter for the accumulation of energy. When it becomes encased in matter, "consciousness lies dormant when life is condemned to automatism." It is as if a man were transported to a place where he is left alone, as if it were in a jail, without any help. The consciousness is left helpless and stunned. Then through the repeated shocks to the external matter in which it was, it was roused from its sleep to the stage of the vegetable: and when the outer body of the vegetable became more and more adapted to the outer surroundings and there was "the elastic canalisation of this energy," there came the inner consciousness called the instinct to manifest itself. Then in man, the consciousness was turned outwards, externally.—*Professor Bergson and the Hindu Vedânta*.

1 Cf. *Satyam nâmâ'vyayam nityam avikâri tathaiva cha—Mahâbhârata, Shântiparva, 162.10*.

Whatever anything is really, it is *unalterably*.—*Green's Prolegomena to Ethics*.

what is *Sat* or *Satya* is itself *Ānanda* or *Ananta* (*Satyam jñānam anantam Brahma*). The Self<sup>1</sup>, as consciousness, ensnared by illusion (*Māyā*), in the waking state (*Jāgrati*) surveys the good and evil of this world, in the dreaming state (*Svapna*) builds up a world for itself and even in deep sleep (*Sushupti*), where he has no consciousness of objects, he is not unconscious, because he is able to communicate his experience of Bliss as soon as he returns to the waking state (*Jāgrati*). In the fourth state called *Turiyā*<sup>2</sup>, freed from illusion (*Māyā*), he enjoys the Bliss of deep sleep (*Sushupti*) not unconsciously but with continued and perfect consciousness. This element of *Chid* or *Jñāna* (Consciousness or Knowledge) is described in *Brih. 2.4.12* as follows :—

“As a lump of salt that has no inner or outer but consists through and through entirely of savour; so in truth this *Ātman* has no inner or outer but consists through and through entirely of Knowledge.” Therefore, what is *Sat* or *Satya* (Existence or Truth) and *Ānanda* or *Ananta* (Bliss or Infinity) is also *Chid* or *Jñāna* (Consciousness or Knowledge).

1 Cf. *Sa eva māyā parimohitātmā shariramāsthāya karoti sarvam/striyanna pânâdivichitrabhogaihi sa eva jāgratparitriptimeti // Svapne saivah sukbadukhahoktā / svamāyayā kalpitajivaloke // Sushuptikāle sakale viline/tamo' bhibhutam sukharpameti // Jāgritsvapnasushuptyādi prapancham yatprakāshate / tadbrahmāhamiti jñātvā sarvabandhaih pramucyate // Shruti.*

2 Cf. *Jāgriti kāyama asalyāmuleñ yā avasthesa svapna kiñvā sushupti mhanaje jhoṇpa aseñ mhanatāñ yeta nāhiñ; āni jāgriti mhanāveñ tara jāgritāvastheñta sāmānyatah honāre dvaitāche sarva vyavahāra banda padalele asatāta. Mhanuna svapna, sushupti (jhoṇpa) kiñvā jāgriti yā tina vyāvahārika avasthāñhuna nirālīcha hi eka chauthi kiñvā Turiya avasthā āhe aseñ shāstrāñta mhataleñ āhe.—Gītārāhasya (Adhyātma).*

Jevñ putrācheni jāhaleñpaneñ / purusheñ pitā nāñva pāvaneñ / teviñ tihñ avasthāgunēñ / Turiyā mhananeñ vastusi // *Ekanāthi Bhāgavata.*

The negative<sup>1</sup> character of the Self (*Âtman*) summed up by the Vedas in the celebrated formula '*Neti neti*' (Not so, not so) is expressed in the Bhagavad-Gitâ by such terms<sup>2</sup> as imply that he is timeless, spaceless and causeless, that is, he has no limitations of time, space and cause which rule the entire empirical universe. Even the threefold definition of the Self as Sat, Chid and Ânanda is said to be essentially negative by Deussen, "for, the 'being' of the Âtman is no being as revealed in experience and in an empirical sense is rather a not-being: and similarly the 'thought' is only the negation of all objective being, and the 'bliss' the negation of all suffering, as this exists in dreamless sleep." The Shruti<sup>3</sup> also describes God as being 'without hands, without feet &c.'

The six attributes of God, as manifested in the Universe and already described at length in the Introduction are: (1) Power or Aishvairya (*Âtmānam srijāmyaham*—IV. 7), (2) Law or Dharma (*Ye yathā Mām prapadyante &c.*

1 Cf. Ashabdamasparshamarupamavyayam tathâ'rasam nityamagandhavach cha yat / anâdyaanantam mahatah param dhruvam nichâyaya-tanmrityumu-khât pramuchyate // *Kath.* III. 15.

Deus est Ens, a se, extra et supra omne genus, necessarium, unum, infinite perfectum, simplex, immutabile, immensum, aeternum, intelligens, et cetera.—*Pragmatism by W. James.*

2 Indestructible (*avinâshi*—II. 17); eternal (*nitya*—II. 18); immeasurable (*aprameya*—II. 18); he slays not, nor is he slain (*nāyam hanī na hanyate*—II. 19); he is not born, nor does he die (*najāyate mriyate vā*—II. 20); undiminishing (*aryayam*—II. 21); unmanifest, unthinkable and unchangeable (*avyaktōyam achīntyōyam avikāryōyamuchyate*—II. 25).

3 Cf. Apāni pādo javano grahitā pashyatyachakshuh sa shrutōtya-karnah //

Bhaktiā Māmahijānāti yāvān yaschāsmi tattvatah—*B. G. XVIII. 55.*

I do not say that I know it. I do not say that I do not know it. He who knows this truly knows.—*Kath.*

IV. 11), (3) Glory or Yasha (*Janma karmacha Me divyam*—IV. 9), (4) Fortune or Shri (*Âtmamâyayâ*—IV. 6), (5) Knowledge or Jnâna (*Akartâram*—IV. 13), (6) Dispassion or Vairâgya (*Na Me karma phale sprihâ*—IV. 14). They are no other than the modifications of pure Sattva which is His vehicle (*Upâdhi*). All universal forces and supernatural powers, all ethics and politics, all sacred hymns and incantations, all wealth and grandeur, all science and philosophy and all asceticism and self-control which we find in this world have their origin, respectively, in these six Divine attributes (*Shadguna*).

The principal point urged in the First Part of the Bhagavad-Gitâ in reply to Arjuna's query as to how he should drive away the anguish that withers up his senses (II. 7 & 8), which was the cause of the discourses that followed, is to realize the Self or God (*Tasmâdevam veditvâinam nânu shochitumarhasi*—II. 25) as such, by due worship<sup>1</sup> (*Yogamâtishtottishta Bhârata*—IV. 42) of Him and Him alone.

## (2) His Laws and Government.

Apart from the various Scriptures and messages given from time to time, the Laws of God are, as it were, engraved in the human heart and they work automatically (*Svabhâvastu pravartate*—V. 14). Man's desires<sup>2</sup> at the time of his death (*Antakâle*) combined with the impressions of his actions in this life (*Kriyamâna*, *lit.*, in course of making)

1 Cf. Only love for the Supreme Lord is true Bhakti. Love for any other being, however great, is not Bhakti. The Supreme Lord here means Ishvara. He from Whom this Universe proceeds, in Whom it rests and to Whom it returns, He is Ishvara, the Eternal, the Pure, the All-merciful, the Almighty, the Ever-free, the All-knowing, the Teacher of all teachers, the Lord of His own nature Who is inexpressible love.—*Swâmi Vivekânanda*.

2 Cf. Desire is then the binding element in Karma, and when the soul no longer desires any object on earth or in heaven, his tie to the wheel of reincarnation that turns in the three worlds is broken.—*The Ancient Wisdom*.

as well as those of his actions in previous lives (*Saṅchita*, *lit.*, accumulated) create a new body<sup>1</sup> which generates actions (*Karmāni*), Egoism or the feeling that he is the doer of them (*Kartritvam*) and the fruits (*Karmaphalasaṅyogam* or *Bhoktritvam*) in the forms of the pleasures he enjoys and the pain he suffers. This is known by the familiar term *Prārabdha* (*lit.*, commenced, to be worked out in the life) which is inevitable<sup>2</sup> (*Sadrisham cheshtate svasyāḥ prakriterjñānavānapi*—III. 33) and for which God is irresponsible, just as the Sun is for what passes in the world during day-light. He is, however, the Master (*Prabhu*) and Ruler (*Sarvaloka Maheshvaram*) of the Universe, because he is the real thing, all else being appearance which He imagines and witnesses<sup>3</sup> as

1 *Cf.* Our past action on the external world reacts upon us as the sum of our limitations—our environment, including our physical body. It is probable that a close study of past activities and present environment would result in a knowledge of details that at present we do not possess. We read in Buddhist and Hindu Scriptures a mass of details on this subject, probably drawn from meticulous careful observation. At present, we modern students can only affirm a few broad facts. Extreme cruelty inflicted on the helpless—on heretics, on children, on animals—reacts on inquisitors, on brutal parents and teachers, on vivisectors, as physical deformity, more or less revolting and extreme, according to the nature and extent of the cruelty.—*A Study in Karma* by Mrs. Besant.

2 *Cf.* *Prārabdhakarmanām bhogādeva kshayah—Shruti.*

Ripe Karma is that which is ready for reaping and which is therefore inevitable. Out of all the Karma of the past there is a certain amount which can be exhausted within the limits of a single life....All this is "the ripe Karma" and this can be sketched out in a horoscope cast by a competent astrologer. In all this the man has no power of choice; it is fixed by the choices he has made in the past, and he must discharge to the uttermost farthings the liabilities he has contracted.—*The Ancient Wisdom*.

3 *Cf.* As Moses was keeping a vigil on Mount Sinai, in company with the Deity, who was concealed from his sight by a cloud, he felt a great fear overcome him and suddenly asked 'Lord, where art Thou.....sleepst



otherwise, it would cease to exist. But He does not take upon Himself the merit or sin of any person, in as much as He does not cause him to do good or evil actions. Notwithstanding this, He is the Protector<sup>1</sup> and Guide ( *Vibhuh* ) of those who are conscious of His nature of the Kalpavriksha ( *Wishing-tree* ) and ask His help and advice. They gain all their wishes ( *Ye yathâ Mâm prapadyante tânstathaiva bhajâmyaham—IV. 11* ) and by His Grace ultimately acquire through a qualified Preceptor ( *Jñānī-nah tattva darshinah—IV. 34* ) Knowledge of the Self which destroys the ' *Kriyamāna Karma* ' that is now making and will give rise to future events as well as the ' *Sāñchita* ' which consists of the accumulations of past lives and secures emancipation ( *Gachchhantya punarāvrittim jñānanirdhuta kalmashāh—V. 17* ). Thus, it will be seen that the chains which bind us are of our own making and that it is in our power to file them away by Knowledge, which is the result of our performing actions without attachment ( *Asakto hyācharankarma paramāpnoti purushah—III. 19* ), or rivet them more strongly by neglecting these Divine teachings ( *Ye tvetadabhyasuyanto nānutishtānti Me matam.....nashtānachetasah III. 32* ). " *Karma* ", says Mrs. Besant, " is the law of causation, is the law of cause and effect. It was put pointedly by

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Thou, O Lord? '.....And the Spirit answered him : ' I never sleep ; were I to fall asleep for a moment before my time, all the creation would crumble into dissolution in one instant.'—*The Zohar*.

1 He is the Protector of the Universe, He is the ruler of the Universe *Brih. 4. 22* and *Kush. 3. 8*. Here two things are implied (1) that the Âtman as Protector of the Universe maintains things in their condition and (2) that He as a ruler of the Universe guides the creatures in their action. For this latter statement the principal chapter to be considered, together with several that have been already quoted is *Brih. 3. 7* which treats of the Âtman as the 'Antaryāmin', i. e., ' the inner guide.'

the Christian Initiate, St. Paul : ' Be not deceived ; God is not mocked ; for whatsoever a man soweth that shall he also reap ' (Galatians—VI. 6).....A proverb from the Hitopadesha runs, as translated by Sir Edwin Arnold :—

Look ! the clay dries into iron but the potter moulds the clay ;

Destiny<sup>1</sup> to-day is master—man was master yesterday.

Thus we are all masters of our to-morrows, however much we are hampered to-day by the results of our yesterdays."—*The Ancient Wisdom*.

(3) *The Doctrines we are to believe.*

Faith is essential for Knowledge (*Shraddhâvân labhate jñânam*—IV. 39). The principal doctrines which we are, therefore, asked to believe are :—(1) That God<sup>2</sup> is the material ( *Sarvagatah sthânuh*—II. 24 ) as well as efficient ( *Tasya kartâram*—IV. 13 ) cause of the Universe and that man in his inner Self is one with the Self of the Universe ( *Bhûtânyasheshena drakshyasyâtmani*—IV. 35 ), (2) that He is just and merciful and not partial and cruel, in as much as He serves as He is served ( *Ye yathâ Mâm prapadyaṇte tâṇstathaiva bhajâmyaham*—IV. 11 ) and incarnates Himself

1 Cf. We will make a passing allusion to the theory of metempsychosis which was first originated in India and borrowed from the Hindus by Pythagoras in the 6th Century B. C. Buddhists accepted the belief, and the Jews of the time of Jesus Christ universally held the doctrine under the name of Gilgal. ' Who did sin, this man or his parents, that he is born blind ? ' (John, IX. 3). If a man could be born blind for sin committed by himself, that sin must have been committed in a previous life.—*Introduction to the Proceedings of the Convention of Religions in India 1909, Vol. II.*

2 Cf. The Universe is projected out of God, He becomes the Universe and it all returns to Him, and again it proceeds forth and again returns. For eternity it will go on that way.—*Swâmi Vivekânanda.*

from age to age to give us the Scriptures<sup>1</sup> for our guidance (*Dharma sañsthâpanârthâya*—IV. 8) and (3) that by desires, the foe of man, (*Kâma esha krodha esha.....vairinâm*—III. 37) he has to pass through many births and deaths (*Phale saktô nibadhyate*—V. 12) and by Knowledge (*Ad-viddhi*—IV. 34), destruction of desires (*Jahi śhatrum mahâbâho kâmarupam durâsadam*—III. 43) and Love of the Personal God (*Shraddhâvân bhajate yo Mâm*—VI. 47) he sets himself free and enjoys Eternal Bliss (*Madbhûva-mâgatah*—IV. 10). One who has full faith in these doctrines is always calm and contented. When overwhelmed by misfortunes he “rails neither against God nor against his neighbours but regards his troubles as the result of his own past mistakes and ill-doings. He accepts them resignedly and makes the best of them, and thus escapes much of the worry and anxiety with which those who know not the law aggravate troubles already sufficiently heavy. He realizes that his future lives depend on his own exertions and that the law which brings him pain will bring him joy just as inevitably if he sows the seed of good.”

#### 4. *The duties we are to practise.*

The Bhagvad-Gîtâ uses the word ‘Karma’ in the

1 Cf. He who at the beginning of creation projected Brahmâ, and delivered the Vedas unto him—seeking liberation I go for refuge unto Him that effulgent One, whose light turns the understanding towards the Âtman.—*Svetasvatara Upanishad*.

2 Cf. Gîtâpratipâdanâñtâ ‘karma’ shabdâchâ artha kevala shrauta agara smârta karmen evadhâcha sankuchita na samajâtân tyâhuna jyâsta vyâpaka ghetalâ pâhije. Sârânsha, manushya jêñ jêñ kâñhiñ karito—tyâcheñ khâneñ pineñ, basaneñ.....&c. tyâ sarvâñchâ ‘karma’ yâ shabdâñtâ Bhagavadgîtêñtâ samâvesha jhâlelâ âhe.—*Gîtârahasya*.

Varnâshrama vihita karma / karaneñ hâ prathama dharma // *Ranganâtha Swâmî*.

sense of 'action or duty in general' and asks us to do cheerfully<sup>1</sup> the necessary duties (*Niyatam kuru karma-tvam*—III. 8) prescribed by the religious<sup>2</sup> and social codes of the country and times we live in (*Shreyân svadharmo*—III. 35) without attachment to the fruit they yield (*Asaktah*—III. 7 and *Karmaphalam tyaktvâ*—V. 12) and offer<sup>3</sup> them as sacrifice to God (*Mayi sarvâni karmâni sannyasya*—III. 30) so that we may become pure (*Manishinah*—II. 51 and *Âtmashuddhaye*—V. 11). We are then to realize the Self who is beyond reason (*Evam buddheh param buddhvâ*—III. 43) and worship the Personal God enshrined in all by identifying the Self with Him (*Sarvabhutasthitam yo Mâm bhajatyekatvamâsthitah*—VI. 31). Without enumerating, however, in detail, the usual moral precepts (mere offshoots of the second attribute of God known as Dharma or Law, including the qualities of Justice or Samatva and Mercy or Sadayatva embodied in the idea of Kalpavriksha or the Wishing-tree) to which only a casual reference<sup>4</sup> is made here

1 Cf. We have an undesirable family ; well, these are the egos we have drawn around us by our past ; we fulfil every obligation cheerfully and patiently, honourably paying our debts ; we acquire patience through the annoyances they inflict on us, fortitude through their daily irritations, forgiveness through their wrongs.—*A Study in Karma by Mrs. Besant.*

2 The personal duties such as those of bathing, partaking of certain kinds of food and abstaining from others, fasting &c., which are meant to keep the body clean and healthy, as well as those of avoiding forbidden action (*Nishiddha karma*) form part of the religious codes.

3 The work which is not offered to God fetters (*Yajnârthât karmâno nyatra loko'yam karmabandhanah*—III. 9.)

4 Cf. Suffice it to point out here that this whole passage III. 37-43 (and verse III. 34, above, as well) states definitely, in unmistakable, unarguable terms, that desire, anger, selfish impulse in all its forms, is the enemy against whom Shri Krishna calls Arjuna to arms. If this is *not* moral instruction and of the broadest, clearest, best, we may as well give up trying to find out what is.—*Kurukshetra by F. T. Brooks.*

and there in the Gitâ, as the serious occasion did not permit anything more, Shri Krishna gives us one broad principle which is the spirit, the very root of all Ethics. It is this, that we ought to see the same everywhere, whether there be joy or sorrow, by analogy with ourselves (*Ātmaupamyena sarvatra samam pashyati* &c.—VI. 32). In plain language, it means that it is our duty to do the greatest good that lies in our power and no harm<sup>1</sup> at all to others. This is based on the Shruti which says that the Individual Soul is no other than a reflection of the Universal Soul (*Tatsrishtvâ tadevânuprâvishat*) and is the substance of all the Puranas which unanimously declare service rendered to others to be merit and injury done to them to be sin (*Paropakârah punyâya pâpâya parapidanam*). This is also the key-note of the familiar maxims: 'Do to others as you would that they should do to you; do not to others as you would not that they should do to you', 'Let him say what is true, let him say what is pleasing, let him utter no disagreeable truth, and let him utter no agreeable falsehood; that is the eternal law'. 'Giving no pain to any creature let him slowly accumulate spiritual merit', 'Against an angry man let him not in return show anger, let him bless when he is cursed', 'Love thy neighbour as thyself', 'Love your enemies', 'Love one

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The infinite oneness of soul is the eternal sanction of all morality.—*Svâmi Vivekānāṇḍa*.

1 *Of*. We should not kill even a snake in the presence of the saints since they feel that their own Souls pervade the Universe. There is one thread that runs through the Individual and the Universal Soul; both are indistinguishable: if you pluck forth a single hair, the whole body feels a shock. The saints cannot bear to see another is hurt; it is a sort of pain to themselves; they feel that the Soul in all creatures is the same. *Tukâ* says, this is the law of morality, this is what is meant by worship; it keeps the Soul at peace.

another', 'Hatred ceases by love', 'Where there are mercy, forgiveness, peace, there is the dwelling place of God' and many others of the kind. But it is to be distinctly understood that he alone who imparts<sup>1</sup> Knowledge of the Self with love to his fellow-beings is deemed a Yogi of the highest type (*Sa yogi paramo matah*—VI. 32). The reason of this will be found in the following quotations from (1) Mrs. Besant's 'Theosophy' and (2) Bhârati's 'Shri Krishna'.

(1) "Everywhere and always, without exception, Life seeks Happiness, and no suffering is ever voluntarily borne except as a road to a deeper and more lasting joy. None seeks aimless suffering, for the mere sake of suffering; it is endured only as means to an end. All religions recognise God as infinite Bliss, and union with God, *i. e.*, with perfect Bliss, is sought by all of them".

(2) "But if our desires for material enjoyments be carefully and intelligently analyzed, we can arrive at only one conclusion, and that is that in hankering for material pleasures we are in fact practically hunting for that happiness which, once attained, lays all hankerings for material enjoyments for ever at rest. The fact of our material possessions and enjoyments ever leaving within us a wish, more or less pronounced, for something still more enjoyable, still more pleasurable, is the most indirectly direct proof that we are in quest of something which material objects cannot supply; and the fact of this quest being present in all human souls, in all their thoughts and actions at all times, forces us to the irresistible conclusion that we once knew or had a taste of the thing we all are eternally searching for;

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1 *Of. Bhavabhayēñ yetila śharaneñ / tyāñsi he vidyechâ upadesha  
karaneñ / âpana taroni târaneñ / heñ jñāniyāsi âvashyaka || Nigamasâra*

and that, having lost it, we are ever endeavouring to regain it, its absence having rendered us as unhappy and restless as a fish out of its element. ”

It is on this account that the Scriptures regard the Gift of Divine Knowledge as the highest of all gifts (*Sarveshâm eva dânanâm Brahmadânam vishishyate*). Here one may say that by our trying to give relief to those who are destined to be miserable we act against the decree of Heaven. But it is not so. For if, when a father chastises his dear child for some misconduct, he appreciates any sympathy that is shown to it with good motives, there is no reason why God Who is infinitely merciful should be displeased with one Who shows compassion to His children in their miseries. Besides, as everyone, who is in difficulty, is anxious to receive help from others, even when he is aware that it is the result of his own actions, so it is his duty to increase the happiness and alleviate the pain of those who come in contact with him without distinction of caste or colour, race or creed. Again, the mere fact, that the feeling of pity<sup>1</sup> or compassion forms a part of what is called the Human Nature, shows that God intends us to exercise it for the good of His creation whenever proper occasion presents itself for the purpose. If one were to argue, however, that we also find in man the so called six inimical feelings (*Shadripu*) of lust (*Kâma*), anger (*Krodha*), pride (*Mada*), envy (*Matsara*), hypocrisy (*Dambha*) and avarice (*Lobha*), and yet we are asked to keep aloof from them, he may be told that they are not the constituent parts of Human Nature but the perversions or rather distortions

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1 *Of*. The contrary of pity is hardness of heart, proceeding either from slowness of imagination or some extreme great opinion of their own exemption from the like calamity or from hatred of all or most men.—*Hobbes's Human Nature*.

of the natural emotions<sup>1</sup> of pure love, honest indignation, due self-respect, virtuous emulation, true devotion and right ambition which are necessary for the well-being of mankind. As regards the doctrine of non-resistance, once, Swâmi Vivekânânda asked Shri Râmakrishna Paramahansa whether we should hold our peace if evil men come to offend us or actually do so. The latter, after narrating the well-known fable of the Brahman and the snake, observed as follows:—"Raise the hood and hiss, but don't bite. There is no harm in hissing at bad men, your enemies. Keep them off by showing that you are ready to give tit for tat—that you know how to resist evil—only one must take care not to pour one's venom into the blood of one's enemy. Resist not evil by doing evil in return. All that you may do is to make a show of resistance with a view to self-defence." This course, however, is recommended in the Gospel of Shri Râmakrishna expressly for 'a man living in society especially as a citizen and house-holder,' as the more arduous and divine duty of absolute passive tolerance preached by Lord Jesus Christ in his Sermon on the Mount in the words 'If a man smite thee on the one cheek turn to him the other also' is reserved for Âshrama Sannyâsis and missionaries whose lives are dedicated to the good of mankind.

Newman sums up all the religious, social and personal or self-regarding duties in Faith, Benevolence and Justice, and Temperance respectively. The Bhagavad-Gîtâ, too, insists on Faith in IV. 39 (*Shraddhâvân labhate jñānam*),

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1 Cf. He (Butler) concludes that the existence of emotion as indignation against wrong-doing is a corroborative proof that virtue is a real thing—not the mere creation of human policy, as Hobbes would make it; and a warning that even our passions, much as we may abuse them, are implanted in our nature for wise ends.—Butler by Rev. W. R. Collins.



on Benevolence and Justice in VI. 32 ( *Âtmaupamyena sarvatra* ) and on Temperance in VI. 17 ( *Yuktâhâra vihârasya* ). Yet, the following remarks of Deussen on the subject of the ' duties ' mentioned in the Upanishads may be read with advantage, as they must also apply to the Bhagavad-Gitâ, which is as good as a summary of all the Upanishads.

"Europeans, practical and shrewd as they are, are wont to estimate the merits of an action above all by its objective worth, that is, by the resultant profit for neighbours, for the multitude, or for all men...Amongst the ancient Indians whose consciousness of human solidarity, of common needs and interests, was but slightly developed, the sense of the objective worth of moral action (that is, the worth it possesses for others) is very inferior to ours, while their estimate of its subjective worth ( that is, its significance for the actor himself ) was advanced to a degree from which we may learn much. In this sense the ethical system of the Upanishads concerns itself especially with the subjective interpretation of moral action and less with the external results; although this latter consideration is by no means absolutely wanting, but is merely subordinated to the first.....Where Ethics found so little external work to do, they could give the more undivided attention to the internal, in the spirit of the Proverb :—

In thyself know thy friend,  
In thyself know thy enemy—(B.G. VI. 5).

The strife with this internal foe is *Tapas* (asceticism), the victory over it *Nyâsa* (self-renunciation), and in these are contained the two fundamental ideas around which the ethical thought of the Upanishads moves."

In Shri Bhâgavata<sup>1</sup>, we are forbidden to pry into the secrets of others, be they in the form of merits or sins. If we, however, happen to observe any merit in ourselves we are asked to regard it as a favour of God and be thankful to Him. But we ought to scrutinize carefully everyone of our sins and feel for them, so that by the contact of the Holy Names of God we repeat and the prayers we offer they may all be burnt down to ashes. But when our Chitta or Conscience, thus purified, realizes the Self, no sin can possibly touch us (*Sarvam jñāna plavenaiva vrijinam santarishyasi*—B. G. IV. 36).

Lastly, as God is an All-pervading, Infinite Being, it is evident that His worshippers cannot be different or separate from Him, for, if they were so, He would be everything minus the Self of the worshippers and thus cease to be considered Infinite. It is for this reason that the Vedas not only condemn the worship of other Gods but also the dualistic<sup>2</sup> worship of the God of Gods (*Atha yo'nyām devatāmupâste'nyo'sāvanyo'hamasmiti na sa veda yathâ pashuh*), and that in Shri Bhâgavata we are strictly warned not to exclude ourselves from the idea of God when we offer our salutations to Him (*Pranamedananyah*). Nay, even Arjuna himself in Chapter XI. 40 of the Bhagavad-Gitâ actually makes obeisance to Shri Krishna in a similar way (*Namah purastâdatha prishtataste etc.*). The dualistic worship of

1 Cf. Gunadosha drishirdosho gunastubhayavarjitah—XI. 19.16.  
Tatte'nukampām susamikshyamāno.—Hudakuni asi kutsita kāmānā,  
tijavari Harināma hutāshanā / jari amangala chittahi ghāliti, sakala pātaka  
bijachi jāliti || *Vāmana Pandita*.

2 Cf. Aspirants to a philosophic religion turn, as a rule, more hopefully nowadays towards idealistic Pantheism than towards the older dualistic theism, in spite of the fact that the latter still counts able defenders.—*Pragmatism by W. James*.

the Personal God, however, is allowed in the case of the *Jijnâsu* or *Mumukshu*, the Lover who seeks for Knowledge or Freedom, because he has full faith<sup>1</sup> in the doctrine that the Self is God and such worship enables him to realize the truth (*Prithaktvena*—B. G. IX. 15), and also in the case of the Lover with worldly desires (*Ârto*—B. G. VII. 16), because thereby, abandoning the other Gods, he approaches only the Personal God, Whose contact begets in him, in due course, a disgust for sense-objects and a keen desire for Knowledge and Freedom.

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1 *Of. Advaita heñ nigamasiddha khareñ tathâpi / nâhiñ malâ anubhava svasukhasvarupiñ //* To Ishvarâ maja ghađo mhanavuni Devâ / jijnâsu sevila tayâsa phalela sevâ *// Brahmastuti.*

# CHAPTER I

## ( PRATHAMODHYÂYAH )

*SYNOPSIS.*—At the request of Dhritarâshtra (Dharmakshetre.....kimakurvata Sanjaya-I. 1), Sanjaya describes to him the condition of both the armies (Drishtvâtu Pândavânîkam.....vyanunâdayan-I. 2-19) and tells him that when Arjuna asked Shri Krishna to stay the chariot and saw his own people arrayed in battle (Atha vya-vasthitân....sarvânbandhunavasthitân-I. 20-27), he was over-shadowed with the delusion that he should not kill his own kinsmen, relatives and preceptors and having said " O Krishna! I am not going to fight for fear of incurring sin", he sat down quietly on the seat of the chariot and let fall his bow and arrows ( Kripayâ parayâ vishto.....shoka sañvigna mânasah-I. 28-47).

O Blessed Lord of this Universe !, be now pleased to impress fully on the mind of the readers of this Commentary, who may be candidates for Knowledge, how by the miraculous power of Thy Divine Will Thou didst cause the adamant heart of the dauntless warrior, Prince Arjuna, to melt, in a moment, like wax, so that they may rest assured that by cultivating Thy Love they too, when their turn comes, would, all of a sudden, feel a similar disgust for sense-objects. Thy votaries<sup>1</sup>, though attracted by pleasures and unable to

1 *Of.* Bâdhyamânô'pi madbhakto vishayairajitendriyah / prâyah pragalbhayâ bhaktyâ / vishayairnâbhibhuyate || *Shri Bhâgavata, XI. 14-18.*

control the senses, do not succumb to them by virtue of their strong Love for Thee ! Who else than Thyself can release mankind from the snares of illusion (*Mâyâ*<sup>1</sup>) or, to use the words of Aila in *Shri Bhâgavata*<sup>2</sup>, ‘ who else can restore the heart that has been stolen by a seductive harlot ? ’ O Âtmârâma ! Thou, Who art quite content with Thyself, can alone destroy all the worldly desires of Thy Lovers and direct their whole attention to Thy Lotus Feet. With a deep bow to Thee, therefore, Thy humble servant begins with this First Chapter as Thou dost suggest. “ In a theatrical party ”, truly says Thakur Haranâth, “ there is one who prompts others from a place of concealment<sup>3</sup>. If he does so openly, all pathos will be at an end and there will be nothing but laughter and ridicule. Just so with my *Kûlâchand* (*Shri Krishna*); He ever hears us from a place of concealment, prompts us when we forget,—but never makes Himself visible, for then all charm and pathos will vanish at once. ”

“ The<sup>4</sup> royal family of Hastinâpura was divided into two branches ; the one called the Kauravas, and the other the Pândavas. The former wished to keep the latter out of the share of the kingdom claimed by them ; and so, after many attempts at an amicable arrangement had proved fruitless, it was determined to decide the differences between the two parties by the arbitrament of arms. Each party accordingly collected its adherents, and the hostile armies met on the ‘ holy

1 Cf. Mai morâ kahe tâko bhuîave yehi bājindî mâyâ hai || *Nârâyana Mahârāja*.

2 Cf. Puñschalyâpahritam chittam konvanyo mochitum Prabhuḥ | Âtmârâmeshvaramrite Bhagavantamadhokshajam || *Shri Bhâgavata*, XI. 26. 15.

3 Cf. Râhoniya âda / ubhâ Deva puravi koda || *Shri Tukârâma*.

4 The Sacred Books of the East, Vol. VIII, p. 3.

field of Kurukshetra', mentioned in the opening lines of our poem. At this juncture, Krishna Dvaipâyana, alias Vyâsa, a relative of both parties and endowed with more than human powers, presents himself before Dhritarâshtra, the father of the Kauravas, who is stated to be altogether blind. Vyâsa asks Dhritarâshtra, whether it is his wish to look with his own eyes on the course of the battle; and on Dhritarâshtra's expressing his reluctance, Vyâsa deputed one Sanjaya to relate to Dhritarâshtra all the events of the battle, giving to Sanjaya, by means of his own superhuman powers, all necessary aids for performing the duty." Dhritarâshtra, who was very anxious to know what happened on the battle-field, asks, therefore, the following question to Sanjaya as soon as he met him after the battle had begun.

धृतराष्ट्र उवाच—धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पांडवाश्चैव किमकुर्वत संजय ॥१॥

**“( Tell me ), O Sanjaya !, what did my own (sons) and those (who may be called) of Pandu too do, when they met face to face, eager for war, on the holy field of Kurukshetra<sup>1</sup>.”**

Here Dhritarâshtra means to say—“O Sanjaya !, you have been specially entrusted with the beneficent task of communicating to me the events of the battle, since you have, as your very name<sup>2</sup> shows, completely won over all your likes and dislikes and are the fittest person to give me nothing but correct and impartial news. I call the field Kurukshetra, because my ancestor Kuru

1 This is a plain, lying between the Jamna and the now dried up river Sarasvati around Hastinâpura, on which the present City of Delhi is situated.

2 Samyakprakârena râgadveshâdidoshânjayati asau Sanjayah.

actually tilled the land (*kshetra*) once with a plough in his hand, and I use the epithet *holy* (*dharma*), because the Shrutis<sup>1</sup> say that it was a place where the Gods in former times performed their sacrifices (*Yajnas*). On this *holy* field (*Dharma Kshetra*), should it not have occurred to such a *holy* and scrupulously religious man as Dharmarâja, the eldest of the Pândavas, that every one of my hundred sons, the Kauravas, is born of my own seed, whereas all the Pândavas are only the putative<sup>2</sup> sons of Pandu and have no claim whatever to the estate of Kuru?" This is the force of '*Mâmakâ eva*' and '*Pândavâschaiva*', which Sanjaya understood properly, as may be judged from the suitable reply<sup>3</sup> given by him at the end of the Gitâ to the effect that success, fortune and eternal justice are on the side which has the support of Shri Krishna. For the present, however, he answers only the question 'What did they do when they met with the desire of fighting (*samavetâ yuyutsavah kimakurvata*)?', directly asked to him.

संजय उवाच—दृष्ट्वा तु पांडवानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥

"No sooner did the king Duryodhana see the army of the Pândavas drawn up in battle-array than he approached the Preceptor (old Dronâchârya) and addressed (these) words :"

1 Cf. Yadanu Kurukshetram devânâm deva yajanam sarveshâm bhutânâm Bhrama sadanamiti Jâbâla Shrutih //

Cf. Kurukshetram vai devayajanamiti Shatapatha Shrutih //

2 Cf. Arjuna's great-grand-mother was a fisher-maiden married to a king; that king's sons died childless, and Vyâsa was called in, in order to raise up children to be the heirs of the monarch who was dead. And of these children, thus born, Pandu had so acted that he too was not the father of his so-called sons, who were born of Kunti and Mâdri by the touch of the Devas.—*Hints on the Study of the Bhagavad-Gitâ by Mrs. Annie Besant.*

3 Cf. Yatra yogeshvarah Krishno &c.—B. G. XVIII. 78.

पश्यैतां पांडुपुत्राणामाचार्य महतीं चमूम् ।

व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

“Behold, O Preceptor !, this vast army of the sons of Pandu marshalled by your wise pupil (Dhrishtadyumna), the son of (our enemy) Drupada.”

The full meaning of the verse is—“I consider Dhrishtadyumna<sup>1</sup> (*Drupada putra*) to be indeed a man of wonderful talents (*dhimatā*), because you yourself now realize, O Preceptor (*Āchārya*)!, the folly of your simplicity in giving him knowledge, of which he does not hesitate to make use in preparing this very great band of foes ( *etām mahatīm chamum* ) to take even his own teacher's life ! However, since what is done cannot be undone, do not at least allow yourself to be deceived again. Mark well ( *pashya* ) the quality and number of troops marshalled by your pupil (*vyudhām tava shishyena* ) on the opposite side ( *Pāndu putrānām* ).”

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।

युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।

पुरजित्कुंतिभोजश्च शैब्यश्च नरपुंगवः ॥ ५ ॥

युधामन्युश्च विक्रांत उत्तमौजाश्च वीर्यवान् ।

सौमद्रो द्रौपदेयाश्च सर्वे एव महारथाः ॥ ६ ॥

“(Lo !) herein heroes, mighty bow-men, the equals of Bhima<sup>2</sup> and Arjuna in war—Yuyudhâna<sup>3</sup>, Virâta<sup>4</sup>,

1 Cf. Temâñ tamârâ shatru Drupadano putra te tamâro shishya thai vidyâ lai gayo ne tame tene shatru jâni na shakyâ mâte te kharo buddhimâna, have lo teja tamane Gurune mâravâ âvyo chhe.—*Dvevedi*.

2 Bhima, Arjuna and Yudhishtira or Dharma were the three sons of Pandu by his first wife Kunti.

3 Better known as Sâtyaki. He was the Charioteer of Shri Krishna.

4 Father-in-law of Arjuna's son, Abhimanyu.



and Drupada<sup>1</sup>, 'the master<sup>2</sup> of a great car'; Dhrishtaketu<sup>3</sup>, Chekitana<sup>4</sup> and the gallant king of Kâshi; Purujit<sup>5</sup>, the Kuntibhoja<sup>6</sup>, and Shalbya<sup>7</sup>, the most eminent among men, Yudhâmanyu<sup>8</sup>, full of prowess, Uttamaújjas<sup>9</sup>, the valiant, (Abhimanyu) the son of Subhadra<sup>10</sup> and Draupadi's sons<sup>11</sup>—'all masters of great cars'."

Duryodhana now hastens to give a more encouraging description of the warriors on his side, lest the glowing account of the enemy's army might cause the Old Brahmana to despair and feel that their own strength, though superior, was being undervalued.

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ ७ ॥

भवान्भीष्मश्च कर्णश्च कृपश्च समितिजयः ।

अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥

1 The King of Pâncâla and the father-in-law of the Pândavas.

2 A warrior proficient in military science, who single-handed can fight (a) ten thousand archers is a Mahârathah (b) innumerable archers is an Atirathah and (c) one archer only is a Rathah. One who is inferior to a Rathah is called an Ardhharathah.

*Cf.* Ekodashasahasrâni yodhayedyastu dhanvinâm /  
Shastrashâstra pravinascha mahâratha iti Smritah //  
Amitânyodhayedyastu samprokto'tirathastu sah /  
Rathastvekena yo yoddhâ tannyunordharathah Smritah //

3 The son of Shishupâla.

4 A prince of the Vrishnis.

5 The foster-brother of Kunti and the maternal uncle of Yudhishtira.

6 This was the family name of Purujit.

7 A prince of the Shibi race.

8 & 9 Princes of the Vrishnis.

10 Shri Krishna's sister married to Arjuna.

11 Draupadi was the common wife of the five Pândavas. She had a son Prativindyah by Dharmarâja, Sutasomah by Bhîma, Chitrâsenah by Arjuna, Shatanikah by Nakula and Shrutakirtih by Sahadeva.

अन्ये च बहवः शूरा मदर्थे त्यक्जीविताः ।  
 नानाशस्त्रप्रहरणाः सव युद्धविशारदाः ॥ ९ ॥  
 अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।  
 पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ १० ॥

“And now, O best of the twice-born men !, know the foremost on our side, the leaders of my army ; these I will name to you for your clear understanding. Yourself and Bhishma<sup>1</sup> and Karna<sup>2</sup> and Kripa<sup>3</sup> victorious in (many) battles; Ashvatthâman<sup>4</sup> and Vikarna<sup>5</sup>, and also Somadatta's son (Bhurishrava) and many more heroes, who have renounced their lives for my sake, who wield diverse weapons and are all well-skilled in war. Thus, our own army, which is protected by Bhishma, is unlimited<sup>6</sup>; while this army of theirs, which is protected by Bhima<sup>7</sup>, is limited only.”

Here he draws the attention of Dronâchârya (*nibodha dvijottama*) to the foremost Kauravas (*asmâkam tu nvishishthâye*), the leaders of his army (*âyakâ mama*)

1 The son of Gangâ, and the common grand-father of the Kauravas and Pândavas.

2 He was the son of Kunti born before her marriage to Pandu. It was not until Karna had been slain in battle that Kunti disclosed the truth regarding the former's birth. She kept this matter a secret under the instructions of Shri Krishna. The Pândavas felt very much afterwards for having unconsciously killed their own brother.

3 Brother-in-law of Dronâchârya.

4 The son of Dronâchârya.

5 One of Duryodhana's brothers.

6 Duryodhana's forces comprised 11 divisions (*Akshauhini*) whereas Yudhishtira's only 7. Each division consisted of 21,870 cars and equal number of elephants, 1,09,350 infantry and 65,610 cavalry.

7 When the army of the Pândavas was drawn in battle array in the form of the thunder-bolt (*Vajra*) on the first day by Dhrishtadyumna, Bhima was stationed in the centre to protect it.

*sainyasya*), and even names them for his information (*sañjnârtham tânbraviṃti te*). Some of them, he says, like the Âchârya himself (*bhavân*), have been invincible in war (*samitinjayah*) and other gallants, not a few (*anye cha bahavah shurâ*), expert in the use of weapons and in military tactics (*nânâshastra praharanâh yuddhavîshâradâh*), have given up their lives for his sake (*madarthe tyaktajivitâh*). His own army (*tadasmâkam balam*) protected (*rakshitam*) by Bhishma, he regards as unlimited (*aparyâptam*), whereas that of the enemy (*idam eteshâm balam*) protected (*rakshitam*) by Bhima, as limited only (*paryâptam tu*), and says to himself "What is Bhima, that uncastrated bullock, before Bhishma, the king of heroes, whose death even is in his own hands? We are sure to win! Yet, in order that we may not lose the game through overconfidence, let me give my men one important warning."

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।

भूमिमेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥

**"Therefore, standing firmly in all your respective stations<sup>1</sup> do ye all protect Bhishma alone."**

To make the meaning more clear, he may be supposed to have said—"Let every one of you (*bhavantah sarva eva hi*) guard properly the position assigned to him (*ayanesu cha sarveshu yathâbhâgamavas-thitâh*) so as to frustrate the attacks of the enemy in all directions, and at the same time keep an eye on Bhishma (*Bhishmamevâbhirakshantu*), a hair of whose head is not to be allowed to be touched under any circumstances. Just as all the inmates of a house, that gives them shelter against the heat of the sun and the inclemency of the cold weather, unite their utmost efforts in protecting it,

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<sup>1</sup> *Ayana* means *lit.*, 'the way of entrance into a Vyūha or phalanx.'

equally so, it is incumbent on us all to watch, with jealous care, over Bhishma on whom depend our safety and success." Saying this, Duryodhana observed silence, but he found to his great satisfaction (*tasya sañjanayanharsham*) that his words had produced a wonderful effect on the mind of Bhishma, as may be seen from the following verse.

तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः ।

सिंहनादं विनद्योच्चैः शंखं दध्मौ प्रतापवान् ॥ १२ ॥

"Then, to cheer Duryodhana, the grand-sire, the glorious Bhishma, the oldest of the Kauravas, roaring aloud like a lion blew his conch."

The result of this is described thus:—

ततः शंखाश्च भेर्यश्च पणवानकगोमुखाः ।

सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३ ॥

"Then<sup>1</sup>, all of a sudden, conches and kettle-drums, tabors and horns and trumpets, blared forth; and the din was tumultuous."

So far, Sanjaya gives an account of the Kauravas. He now turns to the Pândavas.

ततः श्वेतैर्हयैर्युक्ते महति स्यंदने स्थितौ ।

माधवः पांडवश्चैव दिव्यौ शंखौ प्रदध्मतुः ॥ १४ ॥

पांचजन्यं हृषीकेशो देवदत्तं धनंजयः ।

पौंड्रं दध्मौ महाशंखं भीमकर्मा वृकोदरः ॥ १५ ॥

अनंतविजयं राजा कुंतीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥

काश्यश्च परमेष्वासः शिखंडी च महारथः ।

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥

1 Cf. Tevāñja shañkha, bheri, panava, ānaka, gomukha ityādi ekāṅka gāñi rahyāñi, temano shabda ghano tumula (duhsaha) thai rahyo.—*Dvivedi*.

दुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।

सौमद्रश्च महाबाहुः शंखान्धुः पृथक् पृथक् ॥१८॥

“ Then, Mâdhava (Lord of Illusion, Shri Krishna) and the son of Pandu (Arjuna) too<sup>1</sup> (the same), seated in a grand chariot drawn by milk-white steeds, blew their divine conches. Hrishikesha (lit. ‘Lord of the Senses,’ Shri Krishna) blew the Pânchajanya<sup>2</sup>, and Dhananjaya (lit. ‘Lord of Wealth<sup>3</sup>,’ Arjuna) the Devadatta<sup>4</sup>, (lit. God-given) and the wolf-bellied<sup>5</sup> (Bhima) of terrible<sup>6</sup> deeds blew his mighty conch Paundra (called ‘Arundinea’ by Schlegel and ‘a long reed-conch’ by Arnold). King Yudhishtira, the son of Kunti, blew the Anantavijaya (lit. endless victory), and Nakula and Sahadeva<sup>7</sup> the Sughosha (lit. dulcet-tone or sweet-sounding) and Mani-pushpaka (lit. jewel-blossom), respectively. And that excellent bowman, the King of Kâshi, and the Master of a great car, Shikhandi<sup>8</sup>, and Dhrista-

---

1 Sanjaya wishes to show here that although Mâdhava and Pândava are two separate forms in appearance, yet both are one, ‘Mâdhava eva Pândava.’ The suffix *eva* is to be applied to Mâdhava and *cha* to Pândava.

2 So called because it was made from the bone of the giant Panchajana slain by Shri Krishna to recover from him the son of his Guru Sandipani, whom he had taken to the bottom of the waters where he had gone to bathe.

3 Cf. Digvijayane samaye jene sarvane haravidhana hari lidheluñ.—*Dvivedi*.

4 Presented to Arjuna by Indra in consideration of the assistance he rendered him in a fight with the Dânavas.

5 So named because he could very easily digest an unusually large quantity of food.

6 A reference is here made to his drinking off the blood of Duhshâsana when he pulled Draupadi by the hair.

7 Pandu's sons by his second wife Mâdri.

8 A son of Drupad who is said to have been miraculously changed from a woman into a man. He slew Bhishma who refused to return his blows as he had once been a woman.

dyumna, Virâta, and Sâtyaki, the unsubdued, and Drupada and Draupadi's sons, and the mighty-armed son of Subhadrâ, O King of the Earth !, blew their several conches from all sides."

Sanjaya describes, in the next verse, the effect of that most dreadful uproar.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।  
नमश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥

"That dreadful din rent the heart of the Kauravas as it caused heaven and earth to reverberate."

It upset even the bravest of the Dhritarâshtra's party. Yet, after a little while, they took courage and were again ready to fight. For, Sanjaya continues :

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः ।  
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पांडवः ॥ २० ॥  
हृषीकेशं तदा वाक्यमिदमाह महीपते ।

"Then, observing that the Kauravas were standing in order of battle and the showers of missiles beginning to fall fast, the ape-bannered<sup>1</sup> Pândava (Arjuna) raised his bow and addressed, O King of the Earth !, these words to Hrishiksha (Lord of the Senses, Shri Krishna)."

अर्जुन उवाच—सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥  
यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।  
कैर्मया सह योद्धव्यमस्मिन्नणसमुद्यमे ॥ २२ ॥  
योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।  
दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

‘**○ Achyuta<sup>1</sup> (lit. unchanging or undegraded)! stay Thou my chariot between the two armies, while I scrutinise those who are standing here, longing for battle, and with whom it is my lot to fight in the labours of this war; (and while) I gaze on those gathered here and about to engage in battle (through compulsion), desirous (simply) to please in battle (Duryodhana) the evil-minded son of Dhritarâshtra.**”

In the last two verses Arjuna makes a distinction between the two classes of soldiers: (1) *Yoddhukâmân*, those athirst for war and (2) *Yotsyamânân*, those about to fight against their wishes, like Bhishma, who himself once said<sup>2</sup> to Dharmarâja that man was a slave of his interest, and that he himself was bound to Duryodhana by his wealth. Arjuna is very much annoyed with Duryodhana whom he calls *evil-minded* (*durbuddhe*), because he knows him to be the cause<sup>3</sup> of this fierce contest which he now hated from the bottom of his heart! Why should it be so? Did the struggle arise all of a sudden or was it a premeditated one? Was not Arjuna, a true bold Kshatriya, free from all feelings of tenderness in matters where one's right or prestige was concerned? Sanjaya solves the difficulty by calling Shri Krishna Hrishikesha or Lord of the Senses in the only two places in which his name occurs upto this time in the dialogue. His object is to reveal the important fact that the moment Shri Krishna

1 *Of. Je desha kâla vastuhi karuna / nâhiñ prachyavana (patana) jayâsi || Ohitsadâmandalahari.*

2 *Of. Arthasya purusho dâso dâsastvartho na kasyachit / iti satyam mahârâja ! baddhosmyarthena Kauravaih //*

3 Because although Bhishma and other good people openly and fearlessly tried to dissuade him from his sinister purpose, he did not listen to them at all.

became the charioteer at the request of Arjuna, He, as the Merciful Lord of the Senses (*Hrishikesh*), along with the chariot, took charge of his senses also. It is Shri Krishna, therefore, Who causes Arjuna to say "O Lord!, halt the car" and so on. As we proceed we shall find further proofs in support of this statement. Sanjaya continues—

संजय उवाच—एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।

सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।

उवाच पार्थ पश्यैतान्समवेतान्कुरुनिति ॥ २५ ॥

“Thus addressed by Gudâkesh<sup>1</sup> (Lord of Sleep, Arjuna), O Bhârata (Descendant of Bharata, who was the son of Dushyanta and Shakuntalâ and the common ancestor of both Pândavas and Kauravas)!, *Hrishikesh* (Lord of the Senses, Shri Krishna), having halted that extraordinary<sup>2</sup> chariot between the two armies, directly facing Bhishma and Drona and all the rulers of the earth, exclaimed ‘Behold, O Pârtha (Arjuna, son of Prithâ which was another name of Kunti)! these assembled Kauravas’.”

Sanjaya again names Shri Krishna as *Hrishikesh* and Arjuna as *Gudâkesh*. The same two names have also been used for both of them in Chapter II, Verse<sup>3</sup> 9, to show that it is not possible to expect from a person of the calibre of Arjuna, who had entirely overcome sleep or doubt, that he should be so effeminate as to allow

1 Cf. Gudâkesh<sup>a</sup> etale gudâkâ nidrâ tenâ isha sarvadâ jâgrat ne jâgrat—tatpara evâ Arjuna.—*Dvivedî*.

2 So called because it was presented by Agni, the God of Fire, and the charioteer was Shri Krishna Himself.

3 Evamuktâ *Hrishikesham* Gudâkeshah Parantapah /



himself to be moved at such a critical time, and that he should withdraw from the battle-field like a coward at the sacrifice of his unblemished reputation in this world and his bright prospects in the world to come, unless we believe that he was acting under an inspiration<sup>1</sup> from a Superior Power over which he had no control. What could then be the object of the Lord in troubling Himself thus? Nothing but to take this opportunity to prepare the ground for the sowing of the seed of Knowledge and Love, which would be a source of Eternal Bliss not only to His friend and kinsman, but also to the whole world. Instead of calling Arjuna by that usual familiar name, Shri Krishna calls him Pârtha (Prithâ's son), the sound of which word, as it penetrated through the ears into the deep recesses of the stern and obdurate heart of the warrior, served by its Divine influence to dissolve the whole mental frame in a moment, like the electric spark, into one single maternal feeling of pure tenderness and sympathy for his own people. Such is the miraculous power of the word of God ! In his commentary on the eleventh Skandha (division) of Bhâgavata, the poet and philosopher Ekanâtha makes the penitent Bhikshu say<sup>2</sup> that at what time, in what place and under what circumstances the Almighty Father shows His Mercy is a mystery to all ! The magic effect of the Divine

1 *Of. Pârthâ mhanoni Ghananila / mhane toñ phire buddhichi kala / Yathârthadîpikâ.*

And now it is shown to his vision by the Divine Charioteer, placed sensationally before his eyes, and comes home to him like a blow delivered at the very centre of his sensational, vital and emotional being.—*Essays on the Gîtâ by Babu Aurobindo Ghose.*

2 *Pari kone kâlêñ kene deshîñ / kona samaya visheshîñ / Hari kripâ karito kaishi / heñ konâsi kalenâ //*

spell on Arjuna, is vividly described by Sanjaya in the following two verses and a half.

तत्रापश्यत्स्थितान्पार्थः पितृनथ पितामहान् ।

आचार्यान्मातुलान्भ्रातृन् पुत्रान्गौहान्प्राप्तान्स्तथा ॥ २६ ॥

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।

तान्समीक्ष्य स कौंतेयः सर्वान्वंधूनवस्थितान् ॥ २७ ॥

कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।

“ There Pârtha (Prithâ's son, Arjuna) saw, standing in both armies, sires<sup>1</sup> and grand-sires<sup>2</sup>, preceptors<sup>3</sup>, maternal<sup>4</sup> uncles, brothers<sup>5</sup>, sons<sup>6</sup>, grandsons, comrades<sup>7</sup>, fathers-in-law<sup>8</sup>, as well as friends<sup>9</sup>; seeing all these kinsmen standing arrayed, Kaunteya (Kunti's son, Arjuna), moved by deep compassion, uttered these words in a despondent mood.”

Arjuna, thus influenced, says:—

अर्जुन उवाच—दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥२८॥

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥

गांडीवं संसते हस्तात्त्वक्चैव परिदह्यते ।

न च शक्नोम्यवस्थानुं भ्रमतीव च मे मनः ॥३०॥

“ Seeing these my people, O Krishna<sup>10</sup>!, standing arrayed, anxious to fight, my limbs fail me, my mouth is quite dried up, my body quivers and my

1 Bhurishrava and others. 2 Bhishma, Somadatta and others. 3 Kripâchârya, Dronâchârya and others. 4 Gândhârâ, Shakuni and others. 5 Yudhishtira, Duryodhana etc. 6 Abhimanyu. 7 Ashvatthâmâ, Jayadratha etc. 8 Drupada etc. 9 Virâta etc.

10 Cf. Bhaktâûchyâ duhkhatēñ karshitu / mhanoni Krishna nâme boliyatu || *Rangamâtha Swâmî*.

Bhakta duhkthane dura karavâvâlâ.—*Dvivedî*.

hair stand on end, the Gândiva<sup>1</sup> slips from my hand and my skin burns all over, I cannot stand upright and my brain whirls in frenzy."

So far, Arjuna gives an account of the state of his body. Now, he proceeds to describe the state of his mind.

निमित्तानि च पश्यामि विपरीतानि केशव ।  
 न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ३१ ॥  
 न कांक्षे विजयं कृष्ण न च राज्यं सुखानि च ।  
 किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ ३२ ॥  
 येषामर्थे कांक्षितं नो राज्यं भोगाः सुखानि च ।  
 त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३३ ॥  
 आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।  
 मातुलाः श्वशुराः पौत्राः श्यालाः संबंधिनस्तथा ॥ ३४ ॥  
 एतान्न हंतुमिच्छामि घ्नतोऽपि मधुसूदन ।  
 अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५ ॥

"I see, O Keshava<sup>2</sup> (One Who loves and is loved by both Brahmâ and Shiva) !, adverse<sup>3</sup> omens and I do not foresee any good in killing my kith and kin in the battle. (For) I have no desire for victory, O Krishna!, nor kingdom, nor pleasures : what is the crown to us, O Govinda<sup>4</sup>!, what enjoyments

1 The bow presented by Agni (God of Fire) along with the chariot in return for the Khândava Forest given to him.

2 Cf. Ko Brahmâ srishtikartâ ishorudrah sañhartinâ tau vâtyanukam-patayâ gachhatitadvyutpatteh.

Ka=Brahma, Isha=Mahâdeva, ane Va=ânanda âpanâra—*Dvivedi*.

3 'Such as the appearance of vultures, cars moving without horses &c.'

4 Cf. Tari 'go' shabdeñ sarva indriyeñ jâna / tyâñcheñ tuñ adhibh-thâna jânâtâhi tuñ // *Ranganâtha Svâmi*.

Arjuna calls Krishna by the name of Govinda because being a witness of the senses he can verify the truth of his utterances.

Govinda=Indriyone kabaje râkhanâra.—*Dvivedi*.

or even life? Even those for whose sake we desire sovereignty, enjoyments and pleasures stand here marshalled in battle, abandoning life and wealth—preceptors, fathers, sons as well as grand-fathers, maternal uncles, fathers-in-law, grand-sons, brothers-in-law as also other relations. These I do not wish to kill, though (I am myself) killed, ॐ Madhusudana<sup>1</sup>! (Slayer of the demon Madhu), even for the sake of the dominion of the three worlds; how much less then for this earth?”

When Arjuna said this, it occurred to him that Shri Krishna might urge that according to the Shastras<sup>2</sup> there was no sin in killing felons. He, therefore, defends himself thus:—

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।  
पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ ३६ ॥

“Killing the sons of Dhritarâshtra, what joy, ॐ Janârdana (Destroyer of the people)!, shall be ours? Killing these wicked ones we shall but commit sin.”

Here Arjuna means to say—“If we follow Manu I admit that the Kauravas, who set fire to the wax house, who administered poison to Bhima, who raised their weapons against us, who deprived us of our land and wealth and, last but not least, who grossly insulted that model of a woman, the chaste Draupadi, assuredly

1 By using this word, Arjuna shows that as Lord of the Universe it is His duty to kill the wicked and protect the virtuous.

2 Cf. Agnido garadaschaiva shastrapânirdhanâpabah /  
Kshetradâraharaschaiva shadete hyâtatâyinah //  
Âtatâyinaamâyântam hanyâdevâ'vichârayan /  
Nâtatâivadhe dosho hanturbhavati kashana // *Manu Smriti*.

fall in the category of wicked<sup>1</sup> persons and deserve nothing short of death. This is, however, a principle of politics<sup>2</sup> and not of religion which forbids cruelty<sup>3</sup> of all kinds without distinction. Again Yājñavalkya himself, the spiritual guide of Janaka, the king of the Jñānis, says<sup>4</sup> emphatically that the authority of religion is superior to that of politics. How can I have then the heart to do a thing which is sinful in the very<sup>5</sup> eyes of the

1 The six classes of Âtatâyinah (wicked persons) given above are: (1) an incendiary, (2) one who administers poison, (3) one who assaults another—weapon in hand, (4) one who destroys property, (5) one who robs another of his wife, (6) or his fields. The Smṛiti says that there is no sin in killing them.

2 The following passage from Newman's Sermons will enable the reader to understand easily the reasoning of Arjuna :—"There is no act on God's part, no truth of Religion, to which a captious Reason may not find objection and in truth the evidence and matter of Revelation are not addressed to the mere unstable Reason of man, nor can hope for any certain or adequate reception with it. Divine wisdom speaks, not to the world, but to her own children, or those who have been already under her teaching, and who, knowing her voice, understand her words, and are suitable judges of them. These justify her." In the text, then a truth is expressed in the form of a proverb, which is employed all through scripture as a basis on which its doctrine rests, viz., that there is no necessary connection between the intellectual and moral principles of our nature. No one can deny to the intellect its own excellence nor deprive it of its due honours; the question is merely this, whether it (i. e., the secular reason, or reason as informed by a secular spirit or starting from secular principles, as for instance Utilitarian or Political, Epicurian or Forensic) be not limited in its turn as regards its range, so as not without intrusion to exercise itself as an independent authority in the field of morals and religion.

3 Cf. Na hiṣyâtsarvabhutâni—*Shruti*. Ahiṣâ paramo dharmah—*Saevapâpisthatamo yah kuryât kulanâshanam*. Phalato'picha yatkarmanâharthenânubadhyate kevala pritihetutvât taddharma iti kathyate.

4 Smṛityorvirodhe nyâyastu balavânvyavahâratah / arthashâstrâttu balavaddharmashâstramiti sthitiḥ // *Yājñavalkya Smṛiti*.

5 Cf. Asvargyam lokavidvishitam dharmamapyâcharenna tu // *Smṛiti*. Yadyapi shuddham lokaviruddham / nâ karaniyam nâ charaniyam—*Shankarâchârya*.

people? Thou art the Dispenser of Justice and it is incumbent on Thee to destroy the wicked, for which reason I call Thee Janârdana, but it would be righteous and becoming on our part to leave them to suffer the evil consequences of their actions in the natural course." His defence continues:—

तस्मान्नाहो वयं हंतुं धार्तराष्ट्रान्स्वबांधवान् ।

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥

**"Therefore, it ill behoves us to kill our kinsmen, the sons of Dhritarâshtra. For, how, killing our relations, shall we be happy, O Mâdhava !"**

After saying this, he whispers to Shri Krishna in his own heart—"I call Thee Mâdhava, because Thou art the Lord of this Mâyâ or illusion and Thou knowest all my thoughts and feelings. If, however, Thou thinkest it fit to blame me for entertaining such uncalled for thoughts, when the Kauravas themselves are entirely indifferent about their own interest, with Thy permission I will offer the following reasons for the same."

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।

कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३८ ॥

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।

कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ ३९ ॥

**"Although their reason being overcast with avarice, they do not see the crime of making a family extinct and the sin of hatred to friends, how should not we know to turn away from that sin, O Janârdana (Destroyer of the people)!, since we do see (plainly) the evils resulting from the extinction of a family."**

Arjuna enumerates the evils, which he anticipates, in the next five verses :—

कुलक्षये प्रणश्यंति कुलधर्माः सनातनाः ।  
 धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ४० ॥  
 अधर्माभिभवात्कृष्ण प्रदुष्यंति कुलस्त्रियः ।  
 स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥ ४१ ॥  
 संकरो नरकायैव कुलघ्नानां कुलस्य च ।  
 पतंति पितरो ह्येषां लुप्तपिंडोदकक्रियाः ॥ ४२ ॥  
 दौषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।  
 उत्साद्यंते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥  
 उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।  
 नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ ४४ ॥

“When a family becomes extinct its eternal<sup>1</sup> traditions are destroyed; the traditions being destroyed, Lawlessness prevails over the whole family. As a result of the prevalence of Lawlessness, O Krishna!, the women of the family become corrupt; women becoming corrupt, O Vârshneya (Descendant of Vrishni)!, there arises a mingling<sup>2</sup> up of castes; that intermingling drags to hell the destroyers of the family and the family itself; for, when deprived<sup>3</sup> of the offerings of rice-balls and water, their dead ancestors (the Manes) fall headlong. By these misdeeds of the destroyers of families

1 Here Arjuna refers to the Bhâgavata Dharma, viz., the path which leads to God.

2 Cf. Vyabhichârena varnânâma vedyavedanena / svakarmanâma chatyâgena jāyante varnasankarâh // *Manu Smriti*.

Confusion or mingling up of castes is caused by committing adultery, by improper marriage connections and by the neglect of one's duties enjoined by the Scriptures.

3 This refers to the periodical offerings called the Shrâddha ceremonies which reach the dead ancestors, only if they are made by legitimate offspring. But as there are no qualified persons to perform them, the ancestors have to suffer.

which cause confusion of castes, the immemorial traditions of castes and families are extinguished. And we have heard, O Janârdana (Destroyer of the people) !, that the abode of men whose family traditions are wiped out is everlastingly in hell."

What Arjuna wishes to impress here on the mind of Shri Krishna is that when experienced Jnânis like Bhishmâchârya fall in battle (*kulakshaye*), the Bhâgavata Dharma, which he calls 'Sanâtana Dharma' (*kuladharmâh sanâtanâh*), the most important element of which is the offering or sacrifice<sup>2</sup> of disinterested (*nishkâma*) actions to God, will cease to exist (*pranashyanti*). This (*dharma nashte*) would necessarily lead the survivors to Godlessness (*kylam kritsnamadharmo' bhibhavatyuta*), which is sure to cause the women to go astray (*pradushyanti kulastriyah*) and produce a confusion of castes (*jâyate varnasankarah*). This (*sankaro*) must, in its turn, put a stop to the daily and periodical rites and ceremonies (*luptapindodakakriyâh*) as well as other obligations insisted upon by the religious, moral and social codes handed down from times immemorial (*jâtidharmâh kuladharmâschashâshvatâh*) and consign the non-observers of Law for ever to hell (*narake niyatam vâso bhavati*). All these evils, especially the last, touched his (Arjuna's) heart deeply and with a firm resolution not to touch a weapon he gives vent to his feelings thus:—

1 A reference is made here to the *nitya* (daily) and *naimittika* (periodical) duties assigned to each caste and family from times immemorial.

2 *Of*. Sincere Sacrifice consists in dedication of good thoughts and actions of righteous philanthropists, *Yasna XXXIV. 2.—Light of the Avestâ and Gâthas*.

Hetuka athavâ ahetuka / vaidika laukika svâbhâvika / Bhagavantiñ arpe sakalika / yâ nâñva dekha Bhâgavata Dharma // *Ekanâthi Bhâgavata*,



अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।  
 यद्राज्यसुखलोभेन हंतुं स्वजनमुद्यताः ॥ ४५ ॥  
 यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।  
 धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४६ ॥

“Aho, Alas !, we are engaged in committing a grievous sin, since we are trying to kill our own kinsmen from greed of the pleasures of sovereignty. It would be far better for me if the sons of Dhritarâshtra, weapon in hand, were to kill me, unresisting and unarmed, in the battle.”

Sanjaya now tells Dhritarâshtra what Arjuna did after he had said this.

संजय उवाच—एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।  
 विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ ४७ ॥  
 इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन-  
 संवादेऽर्जुनविपादयोगो नाम प्रथमोऽध्यायः

“Having thus spoken on the battle-field, Arjuna, with a mind overpowered by grief, sank<sup>1</sup> on the chariot seat, flinging away his bow and arrows. Thus ends the First Chapter entitled ‘the Yoga of the Dispassion of Arjuna’ in the dialogue between Shri Krishna and Arjuna on the Yoga Philosophy of the Knowledge of the Eternal in the glorious Upanishads of the Bhagavad-Gitâ.”

Shri Krishna has thus, by means of the words “Behold, O Pârtha !, these assembled Kauravas” (*Pârtha pashyaitânsamavetân Kuruniti—B G. I. 25*), succeeded in preparing the ground for the sowing of the seed of

1 As it was the practice to fight standing in the chariot, Arjuna's sitting down shows evidently that he was not willing to fight.

Knowledge and Love, and we find Arjuna now to be a true Sannyâsi, which means he has given up all the worldly desires (*kâmanâ*) and along with them actions with motives of advantage in this world or the world to come (*kâmya karma*). When Arjuna, the Individual<sup>1</sup> Soul (*Jivâtma*), gave charge of his chariot, the body, and horses, the senses, to the Charioteer Shri Krishna, Who represents Pure Reason (*shuddha buddhi*), the Supreme Power moved the bridle of his mind in such a way that the horses of his senses instead of treading the usual path of wordly objects (*vishaya*), followed the righteous path of dispassion (*vairâgya*). The result<sup>2</sup> was that the qualities of Rajas and Tamas in him began gradually to subside<sup>3</sup> and that of Sattva began to preponderate, the symptoms of which have been described in his own words as well as in those of Sanjaya. It is the peculiarity of Sattva that it ardently desires Knowledge and is ever anxious to submit to the discipline of a Guru (Teacher). Under these circumstances, there cannot but be a change in the relations

1 *Of. Âtmânâṁ rathinâṁ viddhi, śharīrāṁ rathamēvācha / buddhiṁ tu sāratham viddhi, manāḥ pragrahamevācha // Indriyāṇi hayānāḥ viśayāṁśteṣhu gocharān / ātmendriyā manoyukto bhoktetyāḥ manishinah // Shruti.*

2 *Of. Svakarmēṇ hoya chitta shuddhi / teneṇ vairâgya upaje trishuddhi / vairâgya viśayāvasthā chhedi / guṇa karma upādhi rāja tama he // Tevhaṇ ure shuddha sattva guṇa / tetheṇ pragate gurubhajana / gurubhajanāstava gâ jāna / jñānavijnāna ghara righe // Ekanāthi Bhāgavata.*

3 They will go away permanently when he acquires Knowledge of the Self and by the constant practice of Yoga called Abhyâsa his reason (*Buddhi* or to be more accurate *Ohitta*) is transformed into the Eternal (*Brahma* or *Chaitanya*), although they must appear for a time to give the Prârabdha Bhoga.

*Of.* It is not the real Vairâgya which is the fruit of Knowledge, but a passing Vairâgya which is the fruit of disgust.—*Hints on the Study of the Bhagavad-Gītâ by Mrs. Annie Besant.*

of Arjuna with Shri Krishna, Who was up to this time only his friend and kinsman. Arjuna had now reached a stage which makes him quite fit<sup>1</sup> for 'Shravana' or hearing lessons in the theory and practice of Knowledge and Love of God, and would soon request<sup>2</sup> Shri Krishna to accept him as his disciple and to apply the balm of His instruction to his wounded Soul. Shri Krishna would then explain to him the principles of the Sâmkhya Philosophy, which forms the subject matter of the Second Chapter. The Bhagavad-Gitâ, in its very essence, is, what is called at the end of each Chapter, a Yoga Shastra and the speaker is the Yogeshvara or the Lord of the Yoga, as Sanjaya calls Shri Krishna in Chapter XVIII, 75. The four stages or steps of Yoga or Devotion<sup>3</sup> (*Bhakti*) given in the Gitâ are *Karma*<sup>4</sup> Yoga (Path of Action), *Jnâna*<sup>5</sup> Yoga (Path of Knowledge), *Bhakti*<sup>6</sup> Yoga (Path of Love) and *Pushti* Yoga (Path of Grace), called True Faith (*Sachchraddhâ*), Perfect Resignation (*Samprapatti*), Universal Charity (*Sadbhakti*) and Infinite Grace (*Sampushti*) respectively in 'Amourism'. "Bhakti<sup>7</sup> Yoga is the crown of the edifice; Jnâna

1 Cf. Sannyasya shravanam kuryât—*Shruti*.

2 Cf. Yachchbreyah syânnischitam bruhi tanme / shishyasteham shâdih mâm Tvâm prapannam // *B. G. II. 7*.

3 The word 'Yoga' is thus translated by the late Mr. Justice Telang in the 'Sacred Books of the East'.

4 Cf. Tevhâñ 'Yoga' shabdeñ ghetaleñ pâhije / Ishvarârâdhana // *Yarthârthadipikâ*.

5 Cf. Chaitanyâkade vritti phiravaneñ yâ nâñva Bhakti // *Shivarâma Swâmi*.

6 Bhakti asi sthirachariñ Harirupa pâhe—*Nîrâyana Mahârâja*.

Pari priti je Ishvariñ âtmabhâveñ / tiye pritiâ Bhakti aiseñ mhanâveñ // *Brahma Stuti*.

7 Life and Teachings of Shri Râmânujâchârya.

Yoga prepares one for it, and Karma Yoga destroys undesirable Karmic affinities and purifies one's heart." Pushti Yoga 'is the final fruit<sup>1</sup> of devotion'. All the four paths are included in one single term '*Bhâgavata Dharma*' (Path leading to God) which is called '*Shâshvata Dharma*' in Chapter XIV. 27, and which continues even in the Supreme Abode (*Anâdi Vaikuntha*) of Vishnu, where the Wise Lovers (*Jnâni Bhaktas*) dwell after the death or destruction of their physical bodies. In the Karma Yoga, the relations between the Disciple and the Lord are expressed by the Vaishnavaic *Rasa*<sup>2</sup> (Love or affection) called *Dâsya* (the emotion of a servant to his master), in the Jnâna Yoga by *Sakhya* (the emotion of friendship), in the Bhakti Yoga by *Vâtsalya*<sup>3</sup> (the parental feeling) and in the Pushti Yoga or Shâshvata Dharma enjoyed in Vaikuntha, by *Mâdhurya*<sup>4</sup> (the emotion that finds play in our conjugal life). "The fourth, the feeling of a loving wife to her Lord," says Bhârati, "sums up the essence of all the foregoing three feelings. It is the highest and tenderest feeling of devotion. The true wife is the

1 Life of Shri Vallabhâchârya.

2 Cf. In the path of inclination (Râga) he (votary) takes Krishna as the object of his chief emotion, viz., as master, comrade, child or sweetheart.—*Bhâgavata*, III. 25.35.

*Rasa* literally means pleasure, delight, sweetness &c.

3 Cf. The Christian and the Hindu can realize it (the idea of loving God as a child) easily, because they have the baby Jesus and the baby Krishna.—*Sriwîmi Vivekânanda*.

4 Cf. The Sovereign God hath come to my house as my Husband. I made the bridal pavilion in the lotus of my heart, and divine knowledge the recitation of my lineage. I obtained God as my Bridegroom; so great hath been my good fortune. Demi-Gods, men, saints and the thirty-three crores of Gods in their chariots came as spectators. Saith Kabir "The one God the Divine Male, hath wed and taken me with Him."—*Macauliffe's Sikhism*.

servant, friend, mother and lover of her husband. The devotee who wants to be the friend and companion of Krishna must have his all-forgetting Love of Krishna pervaded by an uninterrupted sense of equality with Him." But, "Even married love", we find in '*The Vaishnavite Reformers of India*', "was considered of a lower form, being interested, the love towards the gallant, submersive of worldly duties and propriety as it was, was considered the highest kind of sentiment that the soul can entertain towards the Almighty."

## CHAPTER II

### (DVITIYODHYÂYAH)

*SYNOPSIS.*—Being attacked by Shri Krishna for avoiding war (*Kutastvâ kashmalamidam..... tyaktvottishtha Parantapa-II. 2 & 3*), when Arjuna surrendered himself absolutely to His mercy and begged of Him to teach him what was best under the circumstances (*Kaitham Bhisimamaham sankhye....shâdhi mâm Tvâm prapannam-II. 4-7*), He replied 'Discriminate the Self from the non-Self by the Sâmkhya (*Ashochyânarvashochastvam..... eshâtebhihitâ sâmkhye-II. 11-39*) and make the Reason steady in the Self by the Yoga (*Buddhiryogetvimâm shrunu ....tadâ yogamavâpsyasi-II. 39-53*) and then you will actually see by your own experience that he does not die because he is indestructible and that he does not kill because he is actionless (*Nâyamhanti na hanyate-II. 19*).' The Preliminary Course recommended for this purpose is what is called Yoga or Karma Yoga (*Yogasthah kuru karmâni-II. 48*) which implies two important things, 1st, evenness in the acquisition or non-acquisition of the rewards of actions (*Samatvam Yoga uchyate-II. 48*) and 2ndly, skill in actions (*Yogah karmasu kaushalam-II. 50*). The 1st is accomplished by being desireless (*Sangam tyaktvâ-II. 48*) and the 2nd by performing the necessary duties and offering them as sacrifice

to the Personal God (*Yogastha-II. 48*). They are also known as *Sannyâsa* (renunciation) and *Tyâga* (abstention), respectively, (*B. G. XVIII. 2*). Then, after the purification of his heart, he is asked to gain Knowledge (*Buddhau sharanamanvichchha-II. 49*) the perfection of which will destroy all his merit and sin (*Buddhi-yukto jahâtiha ubhe sukrita dushkrite-II. 50*) and enable him to enjoy Living-Freedom. Lastly, in reply to Arjuna's query (*Sthitaprajnasya kâ bhâshâ.....vrajeta kim-II. 54*), *Shri Krishna* describes (*Prajahâti yadâ kâman.....Brahma nirvânamrichchhati-II. 55-72*) the state of a Perfect Jnâni (*Sthitaprajna*) which is the result of self-control or *Vairâgya* (*Indriyâni sañ-yamya-II. 61*) and constant practice or *Abhyâsa* (*Yukta âsita-II. 61*) secured by making the Personal God one's Supreme Goal (*Matparah-II. 61*).

O God of Gods!, of the nature of the Kalpavriksha, from Whom originates the Universe which is no other than Thyself, and in Whom it dissolves itself, pray favour us with a little spark of the fire of Thy Divine attribute of Dispassion (*Vairâgya*) that shall kindle a flame sufficient to burn and reduce to ashes the fuel of our sins and enable us to secure Knowledge of the Self by the purification of our hearts. This Grace<sup>1</sup>, however, Thou bestowest on those alone who love Thee tenderly, as the Vedas, Shastras, Puranas and Saints as well as the Prophets of all the nations unanimously declare

1 Cf. *Ishvarânugraheñ vishaya virakti / Ranganâthi Yogavâsishtâ.*

Te bhakti lâge jyâche chittiñ / taiñ Mi sâmpadalon tyâchyâ hâtiñ /  
ânikâ sâdhanâñche prâptiñ / vinâ bhakti Mi nâtureñ || *Ekanâthi Bhâgavata*,  
*XI, 14, 20.*

that Thou art won by only one-pointed Faith and Love. Who is, therefore, so blind as not to envy the lot of Arjuna? His stars are now certainly in the zenith. The fortune of Dispassion (*Vairāgya*) is, as the poet Rāmadāsa<sup>1</sup> says, the highest<sup>2</sup> of all the fortunes man may boast to possess. When one declares sincerely that he wants *nothing*, it implies that he possesses or has the satisfaction of possessing *everything*. But such is the Law<sup>3</sup> of Nature that *everything* unasked goes to the person who wants *nothing*, as may be seen from the example of the sea<sup>4</sup> to which all waters run without any solicitation on its part. The following is a further illustration of the Truth.

Once upon a time there lived in Southern India a learned Brahmana who was very poor. With the object of getting wealth, therefore, he performed several '*Gāyatri*<sup>5</sup> *Purascharanas*' with punctilious care but nothing came out of them. In disgust, he renounced

1 Cf. Mahatbhāgya hātāsi āleñ/taiseñ vairāgya utpanna jāleñ//*Dāsabodha*

2 Cf. Just in proportion as we empty ourselves of all that we have, is there room for the Divine fulness to flow in, and fill us more than we were ever filled before. Therefore the note of the Nivritti Mārga (Path of Return) is renunciation. Renunciation is the secret of Life as appropriation is the secret of Form.—*The Law of Sacrifice by Mrs. Besant.*

3 Cf. Keep this short and complete saying 'Forsake all, and thou shalt find all'. Leave concupiscence and thou shalt find rest.—*Thomas à Kempis.*

When a man has really renounced, a strange change takes place. On the Path of Forthgoing, you must fight for every thing you want to get; on the Path of Return, nature pours her treasures at your feet. When a man has ceased to desire them, then all treasures pour down upon him, for he has become a channel through which all good gifts flow to those around him.—*Yoga as Practice.*

4 Cf. Āpuryamānamachalapratishtham samudramāpah pravishanti-yadvat—*B. G. II. 70.*

5 Repetition of the Gāyatri Japa, a certain number of times every day for some stated period, is called a Gāyatri Purascharanam.



the world and became an Âshrama Sannyâsi. The moment he took the holy orders, Lakshmi, the Goddess of Wealth, appeared before him in person, but he did not care to look at her. When he found her, however, to be very courteous, he asked her the reason of her not coming before. In reply she said, with an air of gravity, "Look at the yonder hill of your sins in conflagration ! When your '*purascaranas*<sup>1</sup>' could scarcely burn a little corner of that great hill, how could you expect me to come and see you ? Your renunciation, however, has set the whole hill on fire and made you sinless. I am, therefore, now at your service, quite prepared to give you anything you want." The Sannyâsi, who was satisfied with the answer, thanked her for her kindness and bade her to depart as he wished to ask nothing from her. But, as she would not go away without granting him a gift (*Vara*), to please her he expressed a desire to have a shower of gold mohors for a few seconds, in commemoration of the event. Some of the mohors which were picked up by the people who happened to be present on the occasion, are still said to be found in Kanara and the adjoining parts. The moral of the incident is plain enough.

Dispassion holds exactly the same position in spiritual matters as wealth does in matters relating to the material world. For, as the material prosperity of an individual is judged by the amount of wealth he possesses, so is his spiritual progress to be judged by the strength of his Dispassion. In the opening verse of this Chapter, Sanjaya, therefore, gives us a clue to gauge the strength of Arjuna's Dispassion.

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1 It is to be understood, however, that the '*purascaranas*' helped him indirectly in securing Renunciation.

संजय उवाच—तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।

विपीडितमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

“ To him, who was thus overwhelmed with pity<sup>1</sup>, and whose smarting eyes were full of tears<sup>2</sup>, and who was depressed in spirit, Madhusudana<sup>3</sup> ( the Destroyer of Madhu ) spoke these words<sup>4</sup>. ”

श्रीभगवानुवाच<sup>5</sup>—कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

अनार्यजुष्टश्चर्यः प्रीतिकरमर्जुन ॥ २ ॥

कैव्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।

क्षुद्रं हृदयदौर्वल्यं त्यक्तवोत्तिष्ठ परंतप ॥ ३ ॥

1 Cf. Arjunane je vishāda (kheda) thāya chhe, te virāganuñ bija chhe ne jñānanā adhikāranuñ mukha chhe.—*Dvivedi*.

2 Cf. The Bhakta therefore asks of the Lord tears and nothing else ; for tears are the knots in the string of Love,—and they are therefore so much sweeter ! Love without tears is not Love at all ! ! Tears are to Prema what borax is to gold ; both melt and purify.—*Thiukur Haranāth's Upadeshkāmrita*.

3 Sanjaya uses the name 'Madhusudana' to show Dhritarāshtra that although Arjuna says that he would not fight, the Destroyer of Madhu will force him to fight.

4 Cf. The Bhagavad-Gitā may be looked upon as a discourse addressed by a Guru to a Chelā who has fully determined upon renunciation of all worldly desires and aspirations, but yet feels a certain despondency, caused by the apparent blankness of his existence.—*T. Subba Row—Introduction to Lectures on the Study of the Bhagavad-Gitā*.

If his (Arjuna's) prophecy were true, if his prevision were correct, if Dharma was going to fade away, and castes would become confused, why did these words of rebuke fall from the divine lips ? Why that strong rebuke ? Because the plan, the scheme of Ishvara must be carried out, at whatever cost for the moment, by those who are His agents in the work.—*Hints on the Study of the Bhagavad-Gitā by Mrs. Annie Besant*.

5 Cf. Utpattīñcha vināshañcha bhutānamagatim gatim vetti vidyām-avidyāñcha sa vāchyo Bhagavān iti // Je bhutamātranāñi utpatti, vināsha, āgamana, gamana, vidyā, avidyā, e sarvane jāne te Bhagavān Paramātmā te atre Shri Vāsudeva, Krishna.—*Dvivedi*.

**“ Whence, O Arjuna !, has this delusion which is abhorred by the Âryas (good men), which shuts out from heaven and which brings disgrace, come on you, in this (hour of) danger ! Be not impotent, O Pârtha (Son of Prithâ) !, it does not become you ; shake off this mean weakness of the heart, and stand up, O Parantapa (Tormentor of Foes) ! ”**

Shri Krishna, with a view to make the dispassion of Arjuna as complete<sup>1</sup> as possible, just as the driver pokes his pointed instrument of punishment into the head of a naughty elephant, taunts Arjuna by saying that the delusion (*kashmalam*) that had overtaken him was most unfortunate (*vishame samupasthitam*), in as much as it gained none of the three objects, to one or the other of which the actions of all reasonable men are directed. In the first place, it could not secure salvation, because it was Unâryan—a thing which the seekers of Knowledge or Love of God abandoned altogether. It could not give a seat in heaven (*asvargyam*), because it was in direct contravention of the duties imposed upon him as a Kshatriya. It could not bring any fame in this world (*akirtikaram*), because it would not be considered by the people as the effect of humanity but of cowardice arisen through fear of death or defeat. For this reason, Shri Krishna calls him by his usual name Arjuna, which is also the name of a particular kind of tree<sup>2</sup>, meaning thereby that by his love of inaction he showed that he was behaving himself like a thing belonging to the vegetable world and not like a rational being. When Arjuna is asked

1 To ‘surrender absolutely the Individual to the Divine Will’, to ‘leave all and follow Him’ and to bow ‘Lord, Thy Will be done’ is complete dispassion.

2 Cf. Arjuna evuñ simalânâ vrikshanuñ pana nâma chhe.—*Dvivedi*.

to give up his impotence (*klaibyam mâ sma gamah*), as it did not become him (*naitattvayyupapadyate*), he is called '*Pârtha*' to show that he is imitating the tender-heartedness (*hridayadaurbalyam*) of his mother, a quality which, as a matter of fact, Shri Krishna Himself has instilled in him to serve His purpose<sup>1</sup>. When Arjuna is advised to stand up (*uttishtha*) and fight he is called '*Parantapa*' or 'Terror of Foes' to remind him of his true nature and of his brave deeds in the past. These harsh words coming from the lips of one whom Arjuna loved (who can answer the question how much?) as himself and from whom he expected words of encouragement, served, as they were meant to serve, like kicks received from a bosom friend by a bleeding soldier, fallen in battle. Arjuna, therefore, with the greatest humiliation, tries in the following verses to defend himself in the best possible manner, but fails. Being, at last, unable to determine one way or the other, he surrenders himself absolutely to the Lotus Feet of Shri Krishna, which he wishes to use as his ship to cross this ocean of illusion.

अर्जुन उवाच—कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।

इधुभिः प्रतियोत्स्यामि पूजार्हावस्मिन् ॥ ४ ॥

गुस्नहत्वा हि महानुभावान्

श्रेयो भोक्तुं भैक्ष्यमर्पाहं लोके ।

1 *Of*. There was a plan to be worked out, in which Arjuna was an actor, to which his eyes were blind. He was under a delusion; confused, perplexed, he could not see; and that great plan that had to be worked out was changeless; nothing that Arjuna could do would alter it, no resistance of his might avail to make it different from what it was. He was to understand that forms lose life, but that the Spirit dieth never, and that when the work of the form is over, it is well that it should be shattered into pieces.—*Hints on the Study of the Bhagavad-Gîtâ by Mrs. Annie Besant.*

हत्वार्थकामांस्तु गुरुनिहैव  
 भुंजीय भोगान्नुधिरप्रदिग्धान् ॥ ५ ॥  
 न चैतद्विद्मः कतरन्नो गरीयो  
 यद्वा जयेम यदि वा नो जयेयुः ।  
 यानेव हत्वा न जिजीविषाम-  
 स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥  
 कर्षण्यदोषोपहतस्वभावः  
 पृच्छामि त्वां धर्मसंमूढचेताः ।  
 यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे  
 शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥  
 न हि प्रपश्यामि ममापनुद्याद्  
 यच्छोकमुच्छोषणमिन्द्रियाणाम् ।  
 अवाप्य भूमावसपत्नमृद्धं  
 राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

How, O Madhusudana (Destroyer of Madhu) !, shall I assail, with arrows in the battle, Bhishma and Drona, who are, O Destroyer of Foes !, fit for worship ? It is better to feed oneself in this world even on alms than kill God-like preceptors. By killing them, though they be tainted with the greed of wealth, I should only taste blood-stained enjoyments. Nor do I know, which is better for us—that we should be victors or that they should conquer us—these, whom having killed we do not desire to live—even those sons of Dhritarâshtra, arrayed against us. My Knowledge<sup>1</sup> of the Self is contaminated by the vicious association<sup>2</sup> of the

1 Cf. Svabhâvodyâtmanuchyate—*B. G. VIII. 3.*

2 Cf. 'Kripanasya bhâvah kârpanyam' and 'Yovâetadakasharângîr-gyaviditvâsmâlokatpraitisakripâna iti'. 'Kârpanyam' is 'Kripanatâ,' which

limited body, my mind is in confusion with regard to my duty, I beseech Thee, tell me what is positively good for me. I am Thy disciple; teach me suing for Thy mercy. For I do not foresee that it would drive away that grief which withers up my senses if I should obtain unchallenged and prosperous kingdom on earth, or even the sovereignty of the Gods."

What gave Arjuna the greatest pain was the idea that he must kill (*ishubhih pratiyotsyâmi*) the Holy Teachers like Bhishmâchârya, who possessed the highest spiritual experiences<sup>1</sup> (*mahânubhâvân*) and for whom he had the greatest reverence (*pujârâhâ*). It was quite proper, he thought, for Shri Krishna to kill the demon Madhu, because the latter showed hostility to one who was of the nature of the Kalpavriksha and thus forced the former to become an *Arisudana* or a destroyer of a foe. But, he alleges that the circumstances in his case being different, he would be incurring sin, if he were to kill those whom he loved dearer than his own life. There is no wonder, then, that he was ready to beg (*shreyo bhoktum bhaiskshyamapi*) rather than slay (*hatvâ*) them and enjoy worldly happiness (*bhunjiya bhogân*). If Shri Krishna were, however, to urge that the great Bhishma himself means identifying oneself with the body for want of Knowledge of the indestructible Soul (*akshar-âtmâ*).

Kripanâh phalabetavah—*B. G. II. 49.*

Shrutipramâne kripaṇa etale anâtmajña, âtmâne na jânanârâ.—*Drivedi.*

1 If Shri Krishna were to quote the Smṛiti (*gurorapyaralīptasya kârya kâryamojânâta utpatha pratipannasya parityāgo vidhiyate*), Arjuna would maintain his point by referring to the following two authorities: (1) *Akṛitvâparasantâpam agatvâkhala mandiram akleshayitvâ châtmanam yadalpamapitadbahu*, and (2) *dharma vyatikramo drishta Ishvarânâcha sâhasam tejiyasâm na doshâya vanheh sarvâ bhujoyathâ*.

had confessed that he followed the standard of Duryodhana for his own interest, Arjuna's contention was that whenever he would happen to enjoy any object of pleasure, in which he knew the departed saints took delight in their life time, he could not but remember them, and their memory would undoubtedly cause the enjoyments to be besprinkled with blood (*rudhirapradigdhân*), that is, to be unpalatable. This, he says, would be the evil result of his success even if he achieved it, but, on the other hand, if he were to be killed in the battle, he was sure to be packed off to hell for having taken up arms against the pious teachers solely for the purpose of securing a little bit of earth, called a kingdom. Under any circumstances, it was certain that Arjuna did not care to live after having killed even the sons of Dhritarâshtra (*yâneva hatvâ na jijivishâmah*), who were his inveterate enemies. It was impossible for him, therefore, to raise his hands against any one on the field. On further consideration, however, of the alternative of not taking any part in the fight, which he had proposed for himself, it occurred to him that that too was useless, as it was sure to result in ill-reputation here so long as he was alive and punishment of an everlasting abode in hell after death. He was thus in a fix and did not know what to do. Just then an idea came into his head that his Soul had degenerated by its coming in contact with this human body<sup>1</sup> and its environments, and, having forgotten its

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1 *Of.* There was a lioness, heavy with young, going about in search of prey, and there was a flock of sheep. The lioness jumped upon the flock. She died in the attempt and a baby lion was born, motherless. It was taken care of by the sheep. They brought it up and it grew amongst them, lived on grass like them, bleated like them and although it became a full-grown lion, it was still to all intents and purposes, and in its own mind also, a sheep. In course of time another lion came in

infinity, had become a mere limited being (*kârpanya-doshopahatasvabhâvah*). He also saw that his reason, secular as it was, had been confounded and could not see the right path (*dharmasammudhachetâh*), for, it was not in its province to do so, as it would not be in that of the moral sense to find out mathematical truths. He, therefore, made up his mind to adopt the only course left open to him, *viz.*, to surrender himself absolutely to the Will of Shri Krishna Who was God incarnate. As advised by the Vedas<sup>1</sup> he stands before Him with folded hands like a suppliant and offers Him a prayer<sup>2</sup> to the following effect. "O Thou Almighty Lord of this Universe! I am thy little babe, Thou art my dear Mother aye Father too! Help me, I am forlorn! I am Thy hungry calf, Thou art my affectionate Cow! Pray

search of prey, and what was his astonishment to find in the midst of the flock a fellow-lion flying, like the sheep, at the approach of danger. He tried to draw near, in order to teach it that it was no sheep, but a lion; but at his slightest approach the sheep fled, and with them this sheep-lion. The other lion, however, persisted in his intention; he watched and one day found the sheep-lion sleeping. He jumped on it and said, "Wake up! You are a lion." "No!" cried the other in terror, "I am a sheep." Even when told, he could not believe, but bleated for fear. Then the lion dragged him towards a lake and said, "Look! here are our reflections, mine and yours." Here came comparison. The sheep-lion looked first at the lion and then at his own reflection, and in a moment arose the idea that he was himself a lion. Immediately he began to roar, his bleating was all gone. Similarly do I say unto you, you are lions, you are not sheep. You are souls, pure, infinite and perfect."—*Svâmi Vivekānanda*.

Dehasaṅgeṇ mīcha deha vātateṇ malā / yāmuleṇchi viśhayapriti jādali mānasā || *Shri Shankara*.

• 1 *Of*. Tadvijñānārtham sadgurumevābhigachhatsamitpāṇih shrotriyaṁ brahmaṇiṣṭam—*Shruti*.

2 *Of*. But the whole upshot is that all-embracing inner bankruptcy which Arjuna expresses when he says that his whole conscious being, not the thought alone but heart and vital desires and all, are utterly bewildered and



let me have a suckle of Thy Love ! I am Thy eyeless and featherless young one, Thou art my kind Mother-Bird ! Be pleased to feed me with Thy Grace ! I am Thy blind disciple (*shishyaste'ham*), I know nothing ! O God of Gods !, look not upon my evil qualities<sup>1</sup> ! Thou art my Omniscient Guide and Teacher ! O Merciful Being, pray lead me to the right path (*shâdhi mâm Tvâm prapannam*) ! Tell me what is best (*yachchhreyahsyânnischitam bruhi tanme*) ! Let me be favoured immediately with a balm which will dispel all my sorrow and bring unto

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can find nowhere the *dharma*, nowhere any valid law of action. For this alone he takes refuge as a disciple with Krishna ; give me, he practically asks, that which I have lost, a true law, a clear rule of action, a path by which I can again confidently walk. He does not ask for the secret of life or of the world, the meaning and purpose of it all, but for a *dharma*. Yet it is precisely this secret for which he does not ask, or at least so much of the knowledge as is necessary to lead him into a higher life, to which the Divine Teacher intends to lead this disciple ; for he means him to give up all dharmas except the one broad and vast rule of living consciously in the Divine and acting from that consciousness.—*Essays on the Gîtâ* by Babu *Aurobindo Ghose*.

1 Cf. O Lord, look not upon my evil qualities ! Thy name, O Lord, is Same-Sightedness.

By Thy touch, if Thou wilt,  
Thou canst make me pure.

One drop of water is in the sacred Jamna,  
Another is foul in the ditch by the roadside,  
But when they fall into Ganges,  
Both alike become holy.

One piece of iron is the Image in the temple,  
Another is the knife in the hand of the butcher.  
But when they touch the philosopher's stone  
Both alike turn to gold,

So, Lord, look not upon my evil qualities !  
Thy name, O Lord, is Same-Sightedness,

By Thy touch, if Thou wilt, Thou canst make me pure.—Translation from Suradâsa as given in *The Web of Indian Life* by Sister Niveditâ.

my senses a soothing joy, which I do not at all expect to get from any thing in this world (*na hi prapashyâmi mamâpanudyâd yâchchhokamuchchhoshanamindriyânâm*)—no, not even from the full and unrivalled sovereignty of men as well as of Gods (*avâpya bhumâvasapatnamriddham râjyam surânâmapî châdhipatyam*).” Sanjaya now tells Dhritarâshtra what followed.

संजय उवाच—एवमुक्त्वा हृषीकेशं गुडाकेशः परंतप ।

न योत्स्य इति गोविंदमुक्त्वा तूष्णीं बभूवह ॥ ९ ॥

तमुवाच हृषीकेशः प्रहसन्निव भारत ।

सेनयोरुभयोर्मध्ये विषीदंतमिदं वचः ॥ १० ॥

“Gudâkesha (the Lord of Sleep, Arjuna), Parantapa (the Tormentor of Foes) having thus addressed Hrishiksha (the Lord of the Senses, Shri Krishna) and said to Govinda (lit. known by the Vedas, Shri Krishna) ‘I will not fight’ held silence. To him, O Bhârata (Descendant of Bharata)!, full of the spirit of dispassion as he was between the two armies, Hrishiksha, (the Lord of the Senses, Shri Krishna), smiling, as it were, spoke these words.”

Sanjaya, as already pointed out in the Commentary on the First Chapter, has been suggesting throughout that Arjuna was by nature ‘the Sleep-Lord (*Gudâkeshah*)’ and ‘Foe-Harasser (*Parantapa*)’ and that his disinclination to fight was inspired by the Just and Merciful Lord of the Senses, Whom he requested to become his charioteer. Although this dislike was, as it were, forced upon him, yet it was so powerful that even when he surrendered himself entirely to the Lord’s Will, he was bold enough to say ‘I will not fight (*na yotsya*) but I will hear from you the Truth of the Vedas’ and observe

silence (*tushnim babhuvaha*). This is why Sanjaya uses the word '*Govinda*'. The point is made still more clear by the mysterious smile which he speaks of. The smile is not a natural smile but an affected one. Shri Krishna being fully aware of the innocence of Arjuna in this matter, there was, as a matter of fact, no occasion whatever for ridicule. Why should he affect a smile then? It was because he wished that Arjuna should feel that the smile was evoked by his sheer folly! For, even the least consciousness of, what is called, worldly wisdom is likely to interfere very much with the true Knowledge of the Self. How kind and merciful must, therefore, be our Almighty Father Who overlooks not even the minutest precautions which, in His omniscience, He sees to be necessary for the good of His children! This is the force of the suffix '*iva*' (like) in the expression '*prahasanniva*', (smiling, as it were). Now, the World Teacher, in compliance with the humble request of His disciple, will begin with 'the discrimination of the Self from the non-Self (*Ātmânâtmaiviveka*)', which is the first step on the Path of Knowledge and which will serve as a balm to dispel his sorrow so bitterly complained of.

श्रीभगवानुवाच—अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

**"You grieve<sup>2</sup> for those who do not deserve to be grieved for and yet you speak words of wisdom.**

1 Cf. *Pari tyāsa vātāveñ antariñ / kiñ āpanāsa hañse Hari / mhanoni hāñsalyāche pari / hāsyā varni Sanjaya // Yathūrthadīpikā.*

2 Cf. Now it is said in the introduction to the practice of the *Gītā* which is called *Gītā karādinyāsa*, that these words: "Thou grievest for those that should not be grieved for" are the Bijam of the *Gītā*. You know the force of that word Bijam, seed. A Bijam is a sound, word or sentence to be pronounced at the beginning of a mantra, in order to bring about a desired effect....In that Bijam is the very essence of the whole mantra.....These words 'Thou grievest

**Sages<sup>1</sup> grieve not for those who live nor for those who are dead."**

Shri Krishna, first of all, refutes the most important argument urged by Arjuna for not fighting by quoting the example of the Âchârya himself thus—"Do you say, Arjuna, 'How can I lay my hands on Bhishma?' Answer me then 'How did Bhishma himself fight against his own preceptor the great Parashurâma, when the latter advised him to marry Ambâ, the eldest daughter of Kâshirâja, against his wishes to lead the life of a bachelor?' Again, the same Bhishma agrees to become an instrument of death for you in consideration of the paltry remuneration he receives from Duryodhana, and yet you mourn, because it has fallen to your lot to dart arrows against him! This is strange indeed! You are lamenting for those who deserve no sympathy from you at all (*ashochyânarvashochastvam*). You have been quoting authorities from the Scriptures just as Sages do (*prajnâvâdânsha bhâshase*), but you do not see that you entirely miss their aim. Take even the second argument of yours, *viz.*, that it is improper to kill kinsmen. This you consider to be Knowledge, Religion and Love. But you are quite mistaken. What makes you weep is nothing but Ignorance, Superstition and Egoism. Sages never mourn for the living, because they know that all of them must sooner or later reach that stage of life which is called death, and they do not mourn for the dead (*gatâsu.....nânushochanti pânditâh*), because

śc.' are said to be the Bijam of the mantra of the Gitâ. They are its essence, they reveal its object, they give to it its special significance. The whole of the Gitâ is wrapped up in these, as the plant in the seed.—*Hints on the Study of the Bhagavad-Gitâ by Mrs. Annie Besant.*

1 *Of. Sadâ sarvatra Brahma darshanam hi pândityam / Brahmanah pândityam nirvidyatè iti Shruteh //*

they know from their own experience that nobody ever dies, or, in other words, there is no such<sup>1</sup> thing as dying in the sense the world understands it." Shri Krishna gives the details of this experience in the next verse.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः

न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

**"For, never, truly, was I not, nor you, nor these rulers of men; nor shall we all ever cease to be, hereafter."**

By the word 'tu'<sup>1</sup> (for) Shri Krishna suggests that the Soul is separate from the body. He means to say that, as a matter of fact, He Himself (*aham*) as well as Arjuna (*tvam*) and the kings assembled are all (*ime janâdhipâh*) 'the Eternal Brahma' and that each of them had before, that is, in his previous life, a body (*na tveva nâsam*) just as he has got one now. When the present bodies disappear, the immortal Souls (*sarve vayam*) will assume fresh bodies again (*na chaiva nabhavishyâmah atah param*). This is why the Wise do not see any reason for the sorrow in which the ignorant

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1 Compare the following extract from *Tennyson's Memoir*:—"This (kind of waking trance) has generally come upon me thro' repeating my own name two or three times to myself silently, till all at once, as it were out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being and this not a confused state, but the clearest of the clearest, the surest of the surest, the weirdest of the weirdest, utterly beyond words, where *death was an almost laughable impossibility*, the loss of personality (if so it were) seeming no extinction, but the only true life.

I am ashamed of my feeble description. Have I not said the state is utterly beyond words? But in a moment when I come back to my 'normal state of sanity' I am ready to fight for *mein liebes Ich* (my beloved Ego-German) and hold that it will last for aeons and aeons."

2 Cf. 'Tu' shabdeñ dehâdikâñhuni vilakshana / âtmasvarupa sâñgatase Janârdana—*Ohitsadânañdalahari*.

ever plunge themselves through foolish attachment to their perishable bodies. Shri Krishna includes Himself here among the Individual Souls, because He also assumes human and other forms called incarnations<sup>1</sup>, whenever He finds an occasion to do so. Arjuna is satisfied with the explanation so far, but a doubt arises in his mind, *viz.*, why should not one grieve when he has actually to leave the body which was so dear to him and take up a new one? This is cleared in the following verse.

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहांतरप्राप्तिर्धैरिस्तत्र न मुह्यति ॥ १३ ॥

**“Just as, in this body, childhood and youth and old age (come) to the embodied (Soul), so does the acquisition of another body; the Wise<sup>2</sup> Man is not deluded there.”**

Shri Krishna tells<sup>3</sup> Arjuna here that when people are found altogether indifferent about the changes<sup>4</sup>, such as, childhood (*kaumâram*), youth (*yauvanam*) and old age (*jarâ*), which continually take place in this body (*asmin dehe*), there is no reason why they should be so particular about the last change in this life. The

1 Detailed information on this point is given in the commentary on the 7th verse of Chapter IV.

2 Cf. ‘Dhiyairayatitidhira’ iti—Dhira etale ‘dhi’ buddhi, antahkarana, tene ‘ir’ etale ‘prerana karanâra.’—*Drivedi*.

3 Cf. Now this verse (II. 13) emphatically tells you that the change from life in this present body of yours to ‘after death’ life in subtler ones, and from these again to re-embodiment on Earth, can no more affect your fundamental identity than does the change from the boy or girl that you were, through the grown man or woman that you are, to the hoary, seasoned veteran that you will live to be if my good wishes (which pray accept) are of any avail.—*The Mind-aspect of Salvation, Part I, by F. T. Brooks.*

4 Cf. For a conscious being, to exist is to change, to change is to mature, to mature is to go on creating oneself endlessly.—*Henri Bergson.*

Soul, who is the dweller in this body (*dehino*), sees no signs of childhood when the body becomes young, nor those of childhood or youth when it becomes old, and yet remains quite unaffected throughout all these corporal changes. No one ever says that a person is dead (gone for ever) when he happens to pass the stage of childhood, nor that he is born again (has taken a new life) literally when he arrives at the stage of youth. Similarly (*tathā*), what we call death<sup>1</sup> is not annihilation but a stage of passing from one body to another (*dehantarapṛāptih*). The idea of death, therefore, upsets only an ignorant man and not a Wise Man (*dhīrastatra na muhyati*) whose experience is that the Soul, the witness<sup>2</sup> or spectator of all these transient changes, is immortal. The Lord now deals with the question of the pangs of separation which one feels at the time of the death of a friend or relative.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

1 Cf. But if, as was above intimated, leaving off the delusive custom of substituting imagination in the room of experience, we would confine ourselves to what we do know and understand; if we would argue only from that and from that form our expectations; it would appear at first sight, that as no probability of living beings ever ceasing to be so, can be concluded from the reason of the thing; so none can be collected from the analogy of Nature; because we cannot trace any living beings beyond death. But as we are conscious that we are endued with capacities of perception and of action, and are living persons; what we are to go upon is that we shall continue so, till we foresee some accident or event, which will endanger those capacities or be likely to destroy us: which death does in no wise appear to be.—*Butler's Analogy*.

2 Cf. Ātmā dehāni sarva avasthāna śākṣi cche, jo eka na hoyā to 'huñ hāla vṛiddha cchuñ te purve bāla hato' evañ bhinna kālāni eka jñāne karīne ekatā karavārūpa sārāna na bhāya. Jāgrat, svapna, sushupti e trāna avasthāmāñ pāna ātmā avikṛita rahe che; āne sushupti samādhi ityādimāñ kevala sattā jñāna mātṛa vinā kāñi raheta nathi.—*Dvivedi*.

**“The contacts of the senses<sup>1</sup> with external objects, O Kaunteya (Son of Kunti)!, which give cold<sup>2</sup> and heat, pleasure and pain, are (continually) coming and going and not permanent; endure them, O Bhârata (Descendant of Bharata)! ”**

Now, if Arjuna were to say that he does not like to kill his people, because he would by their separation miss the pleasures (such as those of hearing their sweet words, seeing their lovely faces, touching their gentle bodies and so on) which he enjoyed in their company, Shri Krishna replies that the Wise regard the pleasures derived from the senses as pain only. Loving wives, dear children, faithful friends and kind relatives, whose company once gave us the highest pleasure, become at another time our mortal enemies and then their sight even is abhorrent. The heat of the sun which gives intense pleasure in the cold season is a source of great annoyance in the hot weather, and the cold breeze which one enjoys heartily in summer becomes most irksome in winter. The senses and their objects, therefore, are both painful, but the heat produced by their contact destroys cold and the cold destroys heat. The little sensation of pleasure which we feel in the meanwhile<sup>3</sup> is nothing but a spark of

1 Cf. Miyate ebhiriti mâtrah—*Shankarabhâshya*.

2 This includes other pairs of opposites such as likes and dislikes, good and evil, truth and error, friend and foe, etc.

Cf. Whatever name they call it by, all these World-Scriptures regard this antithetic *dvandva* fallacy as the root of all mischief, the one original Sin of Mind, the one unsound subjective basis in which all moral sin inheres, the ‘Tree of the knowledge of good and evil’, by eating of the fruit whereof Man gives admittance *in him* to sin, sorrow, death.—*The Mind-aspect of Salvation*.

3 Cf. Nirvikalpa to ânanda sindhu / vishaya sukha teñ tyâchâ bindu / sindhu lakshana sambandhu / bindumâji khandenâ // Jethen sakalâncheñ



the true happiness of the Self, which, through ignorance, we attribute to the senses and their objects. Our condition, then, may safely be compared to that of a dog who, in his efforts to chew a dry bone, causes blood to trickle from his own teeth. He tastes the blood with great joy and believes that it comes from the dry<sup>1</sup> bone. Or we may consider ourselves to be like a deer, which running after a mirage for water, drinks of a stream, which it happens accidentally to come across, and believes that it is not the stream water but the mirage water that satisfied its thirst. That true happiness is beyond the province of the senses and their objects, and that it has got nothing whatever to do with them, is evident from the fact that none of them is present in that highest state of pleasure which we can enjoy in this world, *viz.*, 'deep sleep'. The Wise, therefore, are not puffed up with the pleasures of the senses, such as, heat and cold, nor do they despair at the pain caused by their separation (*mātrāsparshāstu shitoshna sukhaduhkhadāh*), for, they know both to be unreal and transitory (*āgamāpāyino'nityāh*) and bear<sup>2</sup> them with equanimity (*tañstītikshasva*). Shri Krishna here advises Arjuna also to follow their example in full confidence that, as a descendant of Bharata, he would be able to do the same very easily, and by way of encouragement

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*vismarana / ji ānandasindhuchi khuna / vishaya binduṇṭa āpana / volakhāvi pratyaksha // Prathama sphurana teṇ virāleṇ / jāṇva dusareṇ nāhiṇ sphuraleṇ / madhyeṇ sandhiṇṭa jeṇ kāṇ uraleṇ / ānanda jāhalā to vāte //*  
*Ānanda Sāgara.*

1 *Of.* Hādātuna rudhira vāhe / shvāna aiseṇ mānītāhe / teṇ toṇ tyāche mukhiṇcha āhe / aiseṇ numaje to pashu // Shvāna teṇ toṇ pashucha āhe / sadasadvettā naradeha pāheṇ / ātāṇ yāteṇ mhanāveṇ kāya / jo vishayiṇ māni ānanda // *Ānanda Sāgara.*

2 *Of.* "Sahanam sarva duhkhanāmapratīkārāpurvakam / chintāvishāda rahitā sā titikshā nigadyate //"

mentions to him the advantage he would secure by this endurance.

यं हि न व्यथयंत्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

“These do not at all afflict that brave man, O Purusharshabha (Chief of Men)!, to whom pain and pleasure are alike—he is fit for immortality<sup>1</sup>.”

Just as a man suffering from itch, who yields to the temptation to scratch, has to suffer afterwards unbearable agonies, so one who considers himself quite happy when he gets pleasures to enjoy and is cowed down when comes the turn of pain and sorrow, he is sure to create thereby a world of miseries for himself. But, on the other hand, if the former resists the temptation and curbs the foolish desire for a temporary relief, he avoids the agonies and finds a permanent cure in due course; so also, if the latter remains steadfast (*dhiram*), that is, the same in pleasure and pain (*samaduhkhasukham*), he will not only be free<sup>2</sup> from the torments of the contacts (*yam hi na vyathayantyete*) but will also merit the rare gift of Salvation (*so'mritatvāya kalpate*). This, Shri Krishna suggests, is reserved for Arjuna by calling him 'Purusharshabha<sup>3</sup>' or 'Chief of Men'. The World-Teacher now observes that His words have kindled, in the heart of His disciple, a burning desire for the

1 Cf. Shānto dānta uparatastitikshuhshraddhānvito bhutvātmanyevāt-mānam pashyati—*Shruti*.

2 Cf. Aiaā sukha dukkhiñ sama / dhaiyyeñ rāhe sādha-kottama / tyāsa viśhayeñdriya-saṅgama / vyathā na kari // *Yathārthadīpikā*.

3 Cf. Athavā purushārthatraya je sādhi / dharma artha kāma jāna sarvārthiñ / tyāñsi puruṣa aiseñ mhanatāti / .tyāhuni śreṣṭha ati te puruṣarṣabha // Je kiñ ātmajñāneñ karuniyāñ jāna / ātmarūpa mokṣa pāvati sampurna / caturtha puruṣārtha hā pāvati nirvāna / mhanati tyāñ lāguna puruṣarṣabha // *Chitsādānañḍalahari*.

Knowledge of the Self, which is necessary for Salvation, and so he begins at once to give him instruction in that subject.

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽतस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

**“ The unreal has no existence ; the real has no non-existence ; the final end of both is perceived by the seers of the Essence of things.”**

The sense is as follows:—There are two phenomena<sup>2</sup> here, one is the unreal (*asat*), *viz.*, the material<sup>3</sup> world like the body, the senses etc., and the other real (*sat*). *viz.*, the Self. The former, though visible, has neither existence nor permanence (*na vidyate bhāvo*). The latter, though imperceptible by the senses or secular reason, has

1 This line appears also in Yogavāsishtha. III. 1.

2 Cf. Dikkālāneñ amaryādita, amrita, anādi, svatantra, ekajinasi, eka, nirantara, sarvavyāpi va nirguna ashā tattvāchā astitvābaddala agara tyā nirgunatattvāpāsuna Saguna srishti kashi jhālī yā baddala āmachā prāchīna Upanishadāntuna jeñ upapādana keleñ āhe tyā pekshāñ adhika sayuktika upapādana konatyāhi dusaryā deshāñtila tattvajñāniñ adyāpa shodhuna kādhileleñ nāhiñ. Arvāchīna German tattvajña Kant yāneñ manushyālā bāhya srishtichyā nānātvācheñ ekatyāneñ jñāna honyāsa kārana kāya yāchā sukshama vichāra karuna hicha upapatti arvāchīna shāstrarityā adhika spashta keli āhe; āni Hegel hā jari Kantachyā pudheñ gelā āhe tari tyāchehi siddhānta vedāntachyā pudheñ gelele nāhiñta. Schoffenhaur yāchi goshta asicha āhe. Upanishadānchā Latin blasheñta zālchā bhāshāntarācheñ adhyayana tyāneñ keleñ hoteñ, va ‘Jagāchya vāñgmayāñtila yā atyuttama grāthāñtuna āpalyā grāthāñtuna āpana kāñhiñ vichāra ghetale āheta,’ aseñ tyāneñcha mhataleñ āhe.—*Gītārahasya (Adhyātma)*.

3 Cf. Yachchakinchit jagat sarvañ drishyate shrutyatepivā.—*Nārāyaṇ-opanishad*.

Kālathi deshathi athavā vastugatithi je parichhinna hoyā te asat ; ema na hoyā te sat. Ghatādi e kūla ane deshathi parichhinna chhe. Ema sajātiyathi bheda, vijātiyathi bheda, ane svagata bheda, e vastuparichhedha, trana jātano chhe. Vrikshano bijāñ vrikshathi bheda te sajātiya bheda vrikshano pāshānādithi bheda, e vijātiya bheda, ane akluñ vriksha potānāñja patra-pushpādithi bheda e svagata bheda.—*Drivedi*.

existence and is eternal (*nābhāvo vidyate*). This truth may be illustrated by an example. Take a doll made of clay. You see the doll or rather the form of a doll, but if you will examine carefully you will find there nothing but clay. Put it into water. The doll disappears and there remains clay alone. Thus, the doll may safely be said to have no existence and therefore no permanence. On the other hand, the clay which existed at the beginning, middle and end of the doll has true existence and is, so to speak, eternal. What are, then, cups and saucers, jugs and jars, and the innumerable other forms we see every day before us? They are only a delusion—mere names, as the Shruti<sup>1</sup> says! The clay alone has real existence. Just so, the Universe has no existence at all and is ever coming and going like waves out of an ocean or sparks from a blazing fire, whereas the Soul, which exists at its beginning<sup>2</sup> and end<sup>3</sup> and of which it is itself a manifestation<sup>4</sup>, is the real thing that exists and is eternal. Thus, in the first half of the verse, the unreal (*asat*) is distinguished or separated from the real (*sat*) as the Haṁsa (swan) separates water from milk. This discrimination is called Analytic Knowledge (*Vyatireka Jñāna*). In the second half, the Paramahaṁsa reveals a truth which the Haṁsa will never be able to prove, *viz.*, that both

1 Cf. Vikāro nāmadheyam mrittiketyeva satyam—*Chhândogyopanishad*.

2 Cf. Sadaiva sonyedamagra āsita—*Chhândogyopanishad*.

3 Cf. Nāsadāsinnō sadāsittadāninī—*Rigveda*.

4 Cf. As a spider throws out and in-draws his threads; as from the earth herbs are produced; as hairs from the living man, thus this Universe becomes from the Imperishable.—*Mundaka I. 1.7*.

Matter is the limitation imposed upon the Self by His own will to limit Himself. *Ekoḥam bahu syāma* 'I am one; I will to be many; let me be many,' is the thought of the One; and in that thought the manifold Universe comes into existence.—*Introduction to Yoga*.

the things separated are in essence only one (*ubhayorāpi drishṭo'ntastvanayoh tattvadarśhibhiḥ*). This is called Synthetic Knowledge (*Anvaya Jñāna*). If you ask a goldsmith, who has spoiled the shape of your ring, to take away his ring and leave your gold with you, he will be, indeed, at a loss to know what to do! The ring cannot be separated from the gold. If he takes away the ring, he must take away the gold also. Therefore, the ring itself is gold. Exactly so, what we call unreal (*asat*) is also perceived to be real (*sat*) by those who see things as they are. Besides this Parabrahma or Universal Soul, there is another kind of Soul (*Jivātmā* or Individual Soul) to be included in what is called Sat. He is the reflexion<sup>1</sup> of the Universal Soul in the mirage of Mâyâ called Shuddha Sattva, which is the Upādhi (vehicle) of the Saguna Brahma (Personal God). As he does not know himself to be the Soul, he identifies himself with the body and through egoism enjoys pleasures and suffers pain. This false identification is itself his bondage, from which he is released only when he is able to distinguish the Sat from the Asat.

It may be mentioned here that the Knowledge now imparted to Arjuna is only theoretical, because the immediate object with which he surrendered himself to Shri Krishna was to seek advice in the matter of the war. Shri Krishna, however, all along wishes (what wise father will not?) to dispel his ignorance of the Self. But, His nature being that of the Kalpavriksha,

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1 *Of. Evam eka sat teṁ bimba / sat dusareṁ pratibimba / sukhaduhkha bhogāvalamba / sat dusareṁ tayāsi || Yathārthadīpikā.*

.... Buddhimāñ ātmānuṁ pratibimba hovāthi buddhi chetanvat vyavahāra kare chhe. Buddhi potāneja ātmā māne chhe enuñja nāma adhyāsa kahevāya chhe.—*Dvivedi.*

He will give him practical Knowledge in Chapter VIII, only, when he directly makes the request 'What is that Brahma (*kim tat Brahma*)?' For the present, therefore, He proves to him that nobody dies, as the Soul is immortal, and enforces on him his duty to fight as a warrior (*Kshatriya*). When Shri Krishna, however, established the conclusion that the unreal and real were both one in essence, there arose a suspicion in the mind of Arjuna that, like the unreal body, the real Self might also be subject to death, and so he thought that it was not unreasonable to avoid war. This, the doubt-killing Master removes in the next two verses and asks him to fight.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥

अंतर्वत इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥

**"Know that to be indestructible<sup>1</sup> by which all this is pervaded; the destruction of that inexhaustible one no body can work. These bodies of the eternal, indestructible and indefinable dweller<sup>2</sup> (within) are (only) said to be finite; therefore do fight, O Bhârata (Descendant of Bharata)!"**

The term real (*satah*) is, properly speaking, applicable to both the Universal and Individual Souls. The detailed difference between them, however, will be explained later<sup>3</sup> on. For the present, Shri Krishna

1 *Of. Yadvaitannapashyatipashyanvaitannapashyatinahidristurdristerviparilopovidyate'vinâshitvâdityâdih // Brih. 4. 3, 23.*

*Mahadbhutamanantamapâramvijnânaghanaeveti / satyamjnânamanantambrahmeti—Brih. 2. 4. 12. Purushânnaparamkinchitsâkâshâtâsâparâ gatih—Kath. 3. 11.*

2 *Of. Ekamevâdvitiyam Brahma—Tait—2. 1. 1.*

3 *B. G. VII. 5. and XV. 7.*

answers the doubt of Arjuna by saying in the first verse that the Universal Soul who pervades every thing (*yena sarvamidam tatam*) and is the cause of it, is imperishable (*avināśhi*) just as gold is in a gold wristlet or clay in an earthen pot, and therefore nobody can destroy him, indestructible as he is (*vināśham .....kartumarhati*). In the second verse, He declares that all that perishes is the effect, *viz.*, the body (*antavanta ime dehā*) in which the Individual Soul (*sharirinah*) abides, he himself being eternal (*nityah*), deathless (*anāśhino*) and indefinable (*aprameyah*) like the Universal Soul of whom he is only a reflection, and urges him to fight (*yuddhyasva*). Arjuna now says to himself 'How are the doctrines I hear from the Master to be reconciled with those of the Materialists and the Dualists, who maintain that the Self *dies* and *kills*, respectively?' Shri Krishna understands his mind and condemns both the tenets in the following<sup>1</sup> verse.

य एनं वेत्ति हंतारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

**"He who knows him to be a killer and he who thinks that he is killed, both of them are steeped in ignorance. He kills not, nor is he killed."**

The Dualistic logicians (Târkika of the School of Gautama) believe the Egoistic<sup>2</sup> feeling (*Ahamspheerana*) to be the Self, and, therefore, they regard him as the doer of actions, *i. e.*, he kills (*yaevam veti hantāram*). They are said to be ignorant, because they are not

1 Cf. Hañtâchenmanyatehantam batâschenmanyatehataam / ubhau tau-na vijânito nâyam hânti na hanyate—*Kâthopanishad*.

2 Cf. I am going to close my eyes, stop my ears, extinguish one by one the sensations that come to me from the outer world. Now it is done; all my perceptions vanish, the material Universe sinks into silence and the night—I subsist, however, and cannot help myself subsisting.—*Henri Bergson*.

aware<sup>1</sup> of the existence of what may be called pure reason ( *sattva vritti* ), which is beyond the Egoistic feeling and which alone is able to realize the Self, who is still further off. The Materialists ( *Chârvâka* ), when they proclaim that the Self dies ( *manyate hatam* ), certainly mistake the effect for the cause. In the Chhândogya<sup>2</sup> Upanishad it is distinctly stated that the real ( *sat* ) alone existed at the beginning of the Universe and that it is the first of all causes. How can matter, then, which is the effect of the eternal and all-knowing spirit, be its cause as they say? It is the light<sup>3</sup> of the real ( *sat* ) that illuminates all the unreal ( *asat* ). If, therefore, the materialists had understood that the real ( *sat* ) was both the material and efficient cause of this Universe, they would not have erred so grievously! That is why both of them are said to know nothing ( *ubhau tau na vijânito* ), the fact being he neither kills nor is he killed ( *nîyam hanti na hanyate* ). Shri Krishna now gives his own views on the subject, which are in full conformity with the Vedas<sup>4</sup>.

न जायते म्रियते वा कदाचि-  
 न्नायं भूत्वा भविता वा न भूयः ।  
 अजो नित्यः शाश्वतोऽयं पुराणो  
 न हन्यते हन्यमाने शरीरे ॥ २० ॥

1 Cf. Indriyâni parânyâhuh.....paratastu sah—*B. G. III. 42*.

2 Cf. Sadaiva somyedamagra âsidekamevâdvitiam / tadhyeka âhura-  
 sadevedamagra âsidekamevâdvitiam / kutastu khalu somyeva syaditi  
 hovâcha kathamatasajjâyeta // *Chh. 6. 2. 1 to 12*.

3 Cf. Tameva bhântamanubhâti sarvam tasya bhâsi sarvamidam  
 vibhâti—*Ka. 5. 15*.

4 Cf. Na jāyate mriyate vā vipaschinmāyam kutaschinna babhuva  
 kascit / ajo nityah shāshvato'yam purāno nahanyate hanyamāne sharire //  
*Kāthopanishad*.



**“ He is not born, nor does he ever die, nor having existed, does he any more exist; unborn, eternal, unchanging and primeval, he is not killed though the body be killed.”**

As, when a train or a carriage actually takes us to a certain place, we say that we go there, so, we attribute to the Self the changes of the body, such as birth, existence, death, etc., which, through ignorance, we feel affect us. The Individual Soul, however, is said to be unborn ( *ajo* ), because he does not take birth ( *najāyate* ) with the body, and eternal ( *nityah* ), because he does not die<sup>1</sup> ( *mriyate* ) with the body. Nor having seemed to be born, again is he actually born ( *bhuvā<sup>2</sup> bhavitā vā na bhuyah* ). He is unchanging ( *śāśhvato* ), because he does not grow or diminish with the body, and primeval ( *purāno* ), because he is only a reflection<sup>3</sup> of the first cause, the Universal Soul. It is evident, therefore, that the Self<sup>4</sup> does not perish when the body is killed ( *na hanyate hanyamāne sharire* ). Shri Krishna, having thus established the immortality<sup>5</sup> of the Soul against the doctrine of the materialists that the Self is mortal,

1 *Cf.* Go back to the beginning of the world; travel over the whole earth; read the history of kingdoms and empires; listen to those that come from the remotest lands; the immortality of the Soul, the dogma of a future life has always been, as it is still, the belief of all the nations of the earth—even the most savage tribes witness to the truth of a future life.—*Massillon*.

2 *Cf.* Ekadāñcha navhe dehi / punhā houni hota nāhiñ // *Yathārthadīpikā*.

3 *Cf.* Kshetrajnam chāpi Mām viddhi sarva kshetreshu Bhārata—*B. G. XIII. 2*.

4 *Cf.* Devah kshetreshvevamajo'yamātmā // *Shruti*.

5 *Cf.* (1) Immortality, in particular, took a foremost place among the Pythagorean doctrines, being held under the form of metempsychosis, or the migration of the animating principle after death from animals and even plants, to human bodies and *vice versa*.—*Benn's History of Ancient Philosophy*.

proceeds, in the next verse, to deal with the Dualistic view that the Self is capable of killing.

वेदाविनाशिनं नित्यं य एनमजमव्ययः ।

कथं स पुरुषः पार्थ कं घातयति हंति कम् ॥ २१ ॥

(2) For, the immortality of the soul, though not generally accepted is, according to Plato, quite certain. He argues that if anything could destroy the soul it would perish by moral corruption—which, as we know by experience, does not happen. Therefore, souls live forever, migrating after apparent death into a new body, higher or lower than the last habitation, as their own choice, which God leaves free, may decide. But, before resuming their earthly existence, all souls have to pass through an intermediate stage of disembodied consciousness lasting a thousand years, in which they receive tenfold retribution for the good or evil deeds performed in life, the worst offenders being subjected to everlasting torments.—*Benn's History of Ancient Philosophy*.

(3) Moreover, the arguments were conclusive to me, which Socrates delivered on the last day of his life concerning the immortality of the soul,—he who was pronounced by the oracle of Apollo the wisest of all men. But why say more? I have thus persuaded myself, such is my belief; that since such is the activity of our souls, so tenacious their memory of things past and their sagacity regarding things future,—so many arts, so many sciences, so many discoveries, that the nature which comprises these qualities cannot be mortal; and since the mind is ever in action and has no source of motion, because it moves itself, I believe that it never will find any end of motion, because it never will part from itself; and that since the nature of the soul is uncompounded, and has not in itself, any admixture heterogeneous and dissimilar to itself, I maintain that it cannot undergo dissolution; and if this be not possible, it cannot perish; and it is a strong argument, that men know very many things before they are born, since when mere boys, while they are learning difficult subjects, they so quickly catch up numberless ideas that they seem not to be learning them then for the first time but to remember them, and to be calling them to recollection.—*Cicero de Senectute*.

(4) Thus it is observed that men sometimes upon the hour of their departure, do speak and reason above themselves; for then the soul, beginning to be freed from the ligaments of the body begins to reason like herself, and to discourse in a strain above mortality.—*Sir Thomas Browne, Religio Medici*.

**“ How can that man, who knows him indestructible, eternal, unborn and undiminishing, O Pârtha ( Son of Prithâ ) !, kill any one or have him killed ? ”**

It is impossible for one to realize the Self to be indestructible (*vedâvinâshinam*), unborn (*ajam*) and eternal (*nityam*), and at the same time not to have the experience that he is also actionless<sup>1</sup> (*akartâram*). But, as already mentioned, Arjuna has, at present, been learning theories only, and is not given any practical knowledge of the lessons taught. Shri Krishna, therefore, means to say in this verse that he, who knows the Self practically, also realizes that he is incapable of doing any action. We all, too, know that he is a silent spectator, when we are fast asleep. For, we would not otherwise be able to say with confidence, when we awake, that we enjoyed sound sleep. How can this Self, then, who alone remains, without egoism, the senses and their objects, during the state of sleep, kill any one or cause any one to be killed (*katham sa purushah kam ghâtayati hanti kam*)?

In the 13th verse of this chapter, when Shri Krishna enumerated the different changes which the body undergoes in this life, He observed that Arjuna felt that old age ending in death was a condition certainly to be regretted<sup>2</sup>. He, therefore, takes this opportunity to tell him that death enables one to get a new body.

वासंस्ि जीर्णानि यथा विहाय  
नवानि गृह्णाति नरोऽपराणि ।  
तथा शरीराणि विहाय जीर्णा-  
न्यन्यानि संयाति नवानि देही ॥ २२ ॥

1 Cf. Âtmânam chedvijâniyâdayamasinitipurushah / kimichchbau kasya kârmâya shariramanusâneharet // *Brih. 4. 4. 12.*

2 Cf. Yâ karitâñ Hari / te shañkâ yetheñ hari / kiñ junâ deha gelâ jari / dehi navâ deha dharito // *Yathairthadipikâ.*

**“ As a man, casting aside old clothes, takes others that are new, so, the dweller in the body, casting aside old bodies, enters<sup>1</sup> others that are new.”**

Here, Shri Krishna compares the old bodies (*sharirâni jirnâni*) we cast aside (*vihâya*) to the old clothes we cast aside (*vihâya*), and the other new bodies we take (*anyâni sañyâti navâni*) to the other new clothes we take (*aparâni navâni grihnâti*). It may be argued, however, that when death occurs in childhood or youth the body cannot be said to be old. But, there is no objection to call the body old as soon as the dweller enters it, since we call a cloth an old one even when it is used once only. Now, if the cloth we wear is cut by an instrument, the body receives a cut, if the cloth takes fire, the body burns, and if the cloth gets wet, the body catches cold. Are we, therefore, to infer from this that if the body is wounded by an instrument, or if it takes fire or gets wet, a similar effect will be produced on the Self? The God of Gods answers the question in the following verse.

**नैनं छिदन्ति शस्त्राणि नैनं दहति पावकः ।**

**न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥**

**“ Weapons do not cleave him ; fire does not burn him ; waters do not drench him ; the wind does not dry him up.”**

As Arjuna did not seem to be satisfied with this reply, Shri Bhagavân gives, in the next two verses<sup>2</sup>, a

1 Cf. The word ‘sañyâti’ is used to denote that there are prospects of securing superior bodies such as those of Gods, etc.

Anyannavataṛam kalyânataṛam rupam kurute pitryam vâ gândharvam vâ daivam vâ prâjâpatyam vâ Brâhman vetyâdisruteh—*Bṛih. 4. 4. 4.*

2 Cf. Hâ samajoni bhâva / avinâshitvîñ Deva / nimittēñ sâñge Devâdhi-deva / dida shlokeñ // Dusariyâ shlokiñcheñ uttarârdha / tyâñta mhanela Atmâ shuddha / kalalyâvina mana ashuddha / shoka kari // *Yathârthadipikâ.*

full description of the Impersonal (*Nirguna*) Brahma and tells him that, when that is realized, all his doubts will be cleared and he will be happy.

अच्छेद्यो<sup>1</sup>ऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥

अव्यक्तोऽयमचित्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

“ He is indivisible ; he is incombustible ; he is not to be drenched or dried up. He is constant, all-pervading, fixed, immovable, eternal. He is said to be unmanifest, unthinkable, unchangeable. Therefore, realizing him to be such, it is not fit that you should grieve.”

The Blessed Lord says that the Soul cannot be divided, burnt, drenched or dried up ( *achchhedyo'yam-adâhyo'yamakledyo'shoshya eva cha* ), because, in the first place, he is constant (*nityah*) like the diamond, which even a heavy hammer is unable to break. Such is not the case with the body, which is as perishable as the cloth itself. Properly speaking, there is nothing like destruction even in the case of the body, for, what we call death simply separates<sup>2</sup> the five elements of which the body is composed, and does nothing more. The disappearance of the form is mistaken for the destruction of the thing itself. He is all-pervading (*sarvagatah*) like the vacuum, which is necessarily indestructible. The body may be destroyed along with the cloth, but certainly not the vacuum which is in the body. How can, then,

1 This verse appears in the *Yogavâsishtâ* in the following form :—  
Achchhedyo'hamadâhyo'hamakledyo'shoshyaevacha / nityahsarvagatahsthânur-  
achalo'hamitisthitham //

2 *Of*, Abhâgi yetheñ kona mare // Mi deha mânuni marana malâchi  
mudha manâñta zure // Pañchabhutâñchâ hâ deha sârâ bhutâñmâji vire //  
*Mânika* mhane yetheñ maranachi nâñi purnâpurna bhare // Abhâgi //

the Soul, who pervades even the vacuum, be destroyed? He is fixed (*sthānuh*) like the tree, which appears in the form of a man<sup>1</sup> through imperfect vision. He is immovable (*achalah*) like the stone but, unlike the stone, which undergoes changes, he is eternal (*sanātanah*). He is unmanifest (*avyakto*), that is, he has no form or colour, and, therefore, he is not perceptible by the senses. We may not actually see the fire in the kitchen, but still we are able to infer its existence from the smoke it sends out. No such inference is possible in the case of the Soul, because he is unthinkable<sup>2</sup> (*achintyah*). Just as the spectacles of themselves are unable to see the eyes although they do enable them to read books, so impure mind<sup>3</sup> has no access to the Soul, although it may help him in judging of things within its province, the eye of Pure Reason alone being able to realize the light<sup>4</sup> of the Self. Everything in this world being alike subject to changes, we can at once by comparison arrive at the conclusion that a man, who says that he does not take any food at all during the day and yet seems healthy, must be eating something during the night. But the Soul is unchangeable (*avikāryah*), and we cannot, therefore, obtain any definite knowledge of him by comparison or analogy<sup>5</sup>. Shri Krishna, however, says that unless we know him as he is, we should not expect

1 The word 'sthānu' literally means the trunk of a tree.

2 Cf. "Prakritibhyahparanyattutadachintyasyalakshanam."

3 Cf. Jyā satteneñ śachetana / houni mana kari chintana / tyāsa teñ mana achetana / chintila kāya ? // Are ! jayā netrāñ karitāñ / upanetrāñsa yeteñ pāhatāñ / tiñ upanetreñ ātāñ / kaishñ dekhati netrāñteñ ? // *Yathārthadīpikā*.

4 Cf. Dīpa prakāshi nayanāñsi jaisā / Âtmā prakāshi mana buddhi taisā // *Brahmastuti*.

5 Cf. Hetu drishtānta varjitam—*Shruti*.

ourselves to be free from grief ( *tasmâdevam vidaditvainaṁ nânushochitumarhasi* ). The only resource, therefore, left to us under the circumstances is Revelation. The Vedas<sup>1</sup> describe him just as their Author has done in these verses, and tell us that he is to be realized in that way by the Grace of the Preceptor<sup>2</sup> ( *Âchârya* ). This is evident from the following discourse we find in the Sâma Veda.

Nârada says to Sanatkumâra "Pray help me to cross the ocean of grief, ( *shokasya pâram târayatu* )." Sanatkumâra replies "Desire to know that which is Bliss ( *sukham tveva vijijnâsitavyam* )." Nârada says "I wish to know that Bliss from Thee, O Blessed Teacher ( *sukham Bhagavato vijijnâse* )!" Sanatkumâra replies "What is Infinite is itself Bliss. There is no Bliss in that which is finite. The Infinite itself is Bliss ( *yo vai bhumâ tatsukham, nâlpe sukhamasti, bhumaiṁva sukham* )." Nârada then surrendered himself absolutely to Sanatkumâra, and through his Grace realized that Bliss which is not limited by space or time.

The Merciful Lord reveals this Truth and encourages Arjuna to follow the example of Nârada, as he too is fit to accomplish the task. In the mean time, even if Arjuna were to adopt, for a moment, the view of the Dualistic Logicians<sup>3</sup> ( *Târġikas* ) that birth and death are the characteristics of the Soul ( *atha chainam nitya-jâtam nityam vâ manyase mritam* ), yet he points out, in the next two verses, that there is no reason for him to grieve

1 *Of. Âkâshavatsarvagataschanityahvrikshaivastabdhodivitishtatyek-ahnishkalamnishkriyamshântamiti.—Shvet 3. 9.*

2 *Of. Âchâryavânpurushovedeti.—Shruti.*

3 *Of. Spiritualism as a philosophy does not necessarily carry with it the belief in man's immortality; which, in fact, has been denied by various spiritualist philosophers.—Benn's History of Ancient Philosophy.*

(*tathâpi tvam nainam shochitumarhasi*) even on that account.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥ २६ ॥

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।

तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥

“ Or, even if you think that he is ever born and ever dies, still, O long-armed !, it is not fit that you should grieve. For, to one who is born, death is certain, and to one who dies, birth is certain; therefore, it is not fit that you should grieve over that which none escapes.”

The point is, that one who believes that he is born is sure to die (*jâtasyahi dhruvo mrityuh*), and one who believes that he dies is sure to take birth again (*dhruvam janma mrityasya*). If this is inevitable<sup>1</sup> (*tasmâd aparihârye'rthe*), where is the good in grieving over it (*na tvam shochitumarhasi*)? But it may be understood that to one, who knows the Self, both birth and death are a mere illusion, and, therefore, he is entirely free from them. Now, if Arjuna were to say that although death is unavoidable, yet, when the body is snatched away forcibly from us, we cannot help feeling for the loss, Shri Krishna replies thus:—

अव्यकादीनि भूतानि व्यकमध्यानि भारत ।

अव्यकनिधनान्येव तत्र का परिदेवना ॥ २८ ॥

“ The origin of things, O Bhârata ( Descendant of Bharata ) !, is unmanifest, their middle state is

<sup>1</sup> Cf. There is, indeed, no means by which those born could be prevented from dying. Even thus the world is afflicted with death and decay; therefore wise men, knowing the course of things in the world, do not give way to grief.—*Sutta Nipata, Sacred Books of the East Series.*

Yamanyase dhruvam lokamadhravam vâ nachobhayam / sarvathânabhi  
shochyâste snehâdanyatra mohajât || Shri Bhâgavata.



**manifest, and their end again is unmanifest. Why should we, therefore, mourn<sup>1</sup> for them ?”**

When death occurs, the body, which is the manifest middle state (*vyaktamādhyāni*) of things, dissolves itself into the five principal elements, *viz.*, earth, water, fire, air, and vacuum<sup>2</sup> or space, of which it is composed. At the final dissolution of the Universe, these, in their turn, emerge themselves into the unmanifest<sup>3</sup> (*avyaktanidhanānye*) from whom they originate (*avyaktādini*). A dying person is, therefore, exactly in the same position in which is one, whose period, agreed upon for the delivery of something very valuable which he has borrowed for temporary use, is about to expire. Is it fair to regard this as an occasion for lamentation (*tatra kâ paridevanâ*) ? A Wise Man would rather realize the Self, who is the most valuable and the most wonderful of all the things in this world, and over whom death has no control whatever. This is the purport of the next verse.

आश्चर्यवत्पश्यति<sup>4</sup> कश्चिदेन-

माश्चर्यवद्ब्रूदति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति

श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥

**“ One sees Him as wonderful<sup>5</sup>; another speaks of Him as wonderful; another too hears of Him as wonder-**

1 *Of. Ādāvantechayannāstivartamānepitattathâ—Gaudaka.*

2 *Of. ‘O Arjuna, the Ākāsha is called shunya (vacuum) because it means the want or absence of things or anything.’—The Uttara Gītâ, I. 47.*

3 *Of. Taddhedantarhyavyākṛitamāsittannāmarupābhyāmevavyākriyatetyādi—Bṛh. 1.4. 7.*

4 *Of. Koi āne āscharyavat juve chhe, koi āne āscharyavat vade chhe, koi āne āscharyavat shravana kare chhe, ne koi shravana karyâ chhatâñ pana samajato nathi !—Dāvēdi.*

5 As a matter of fact there is nothing to wonder at, but because,

**ful; and some one even after having heard of Him, does not realize Him."**

Here, four classes of persons are described. To one belongs the initiated disciple (*Sādhaka*), who has got experience of the Self and who practises Yoga (*āscharyavat pashyati*) for the purpose of completing his course (*Yoga-siddhi*), to another, the Teacher (*Guru*), who enjoys Living-Freedom (*Jivanmukti*) and is able to impart<sup>1</sup> practical Knowledge to a deserving disciple (*āscharyavadvadati*), to a third,<sup>2</sup> the successful Seeker of Knowledge (*Mumukshu* or *Jijnāsu*), who realizes what he hears from the lips of the Guru (*āscharyavachchainam shrinoti*), and to the last, the unsuccessful candidate, who, even after he has heard, is not able to realize<sup>3</sup> (*shrutvāpyenam veda na chaiva*)

through ignorance he once considered himself to be the body, now that he has realized the Self, he regards him as wonderful.

1 Cf. "Shabdashakterachintyavat."

2 Cf. Jo dekhe āni jo dāvi / te doñ charaniñ doghe anubhavi / sâṅgitali jijnāsu padavi / he tritiya charaniñ tisariyāchi // Āike jo joñ Gurumukheñ to toñ māni mahā sukheñ / satya pari āscharyā sārīkheñ / āike parama āscharya // *Yathārthadīpikā*.

3 Cf. Shravanāyāpi bahubhīryonālabhyah / shrinvantopibahavoyamnavidyuh / āscharyasya vaktākushalo'syalabdhā / āscharyojnātākushalānu-shishtaḥ // *Kāth.* 1.2.7.

'Shravanāyāpi bahubhīryo na labhyah' aseñ honyācheñ kārana 'āscharyo vaktā' aseñ darshavileñ āhe. Vividiśhā jari utpanna zālī asali tari pushkalānāñ ātmavishayaka shravanacha ghadata nāhiñ. Kārana, ātmapratipādana karanārā āchārya durlabha āhe. 'Shrinvanto'pi bahavo yam na vidhyuh' aseñ honyācheñ kārana 'kushalo'sya labdhā' aseñ darshavileñ āhe. Hyā ātmyālā prāpta karuna ghenārā kushalacha hoyā. Kushala mhanaje chāngaleñ dhyāna karanārā; mhanaje jo kushala asela tyālācha ātmasākshātkāra hota asato.—*Shārira Bhāshya* by Lele.

Jñānamutpadyatopuñsāmksayātpāpasyakarmaṇah—*Smṛiti*.

Mhanuni chauthe charaniñ / anādīavidyechi nihsīma karani / sâṅgato kiñ Gurucharaniñ / lāgonihi bhrashta hoyā // Konīñ eki ākīlā / dehātita chidātmā kalalā / āyakonihi nāhiñ thāralā / ātmabodha // *Yathārthadīpikā*.

for want of sufficient purification of heart. The Lord, now, resumes the question discussed in the preceding verse.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

**“The dweller in every one's body, O Bhârata (Descendant of Bharata)!, is ever invulnerable. Therefore, it is not fit that you should grieve for any elements.”**

The Impersonal God described in the previous verses is no other than the Self<sup>1</sup>, who is called the dweller or the embodied (*dehi*), simply because he dwells in or holds the body (*sarvasya dehe*). He is, therefore, ever indestructible (*nityamavadhyo'yam*). As regards the bodies (*sarvâni bhutâni*), they are composed of the five principal elements, which too emanate from the same Eternal Being. Is it proper, then, that one should grieve for them (*tasmât na tvam shochitumarhasi*)? Now, Shri Krishna, leaving aside the philosophical view of the question, tells Arjuna that it is his duty as a warrior (*Kshatriya*) to fight, and mentions the reward promised by the Shastras to those who fight on the battle-field.

स्वधर्ममपि चावेक्ष्य न विकंपितुमर्हसि ।

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ ३१ ॥

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥

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1 *Of*. Our personality according to Plotinus, cannot be a property of the body, for this is composed of parts, and is in a state of perpetual flux. A man's self, then, is his soul: and the soul cannot be material, for the ultimate elements of matter are inanimate, and it is inconceivable that animation and reason should result from the aggregation of particles which, taken singly, are destitute of both. While, even were it possible, their disposition in a certain order would argue the presence of an intelligence controlling them from without.—*Benn's History of Ancient Philosophy*.

**“ Looking to your own duty also, it is not fit for you to tremble; for, there is nothing more wholesome to a Kshatriya than a righteous war. Happy those Kshatriyas, O Pârtha (Son of Prithâ) !, who have a chance of a fight like this, offered unasked, as an open door to heaven.”**

According to the Sages Parâshara<sup>1</sup> and Manu<sup>2</sup>, the important part of the duties of a Kshatriya king being to protect his subjects, nothing ought to be so welcome to him as a righteous war (*dharmyâddhi yuddhât.....na vidyate*), from which he should on no account retreat. So also does the Sage Gautama<sup>3</sup> assert emphatically that killing in war incurs no sin. The young philosopher, Jnâneshvara<sup>4</sup> Mahârâja, who departed from this world when he was in his 'teens' and is regarded as an incarnation of Vishnu, says that one ought not at all to be afraid of doing his duty, though it be unpleasant, for, even the deadly aconite is administered as a medicine for fever, whereas sweetened milk is avoided as a harmful diet. The Master of Masters, therefore, advises Arjuna not to fail in this duty (*svadharmamapi.....arhast*)—especially as it is one the fulfilment of which, the great Yâjñavalkya<sup>5</sup> says, secures heaven unsought (*yadrichchhayâ...yuddhamidrisham*). In the next four verses, we find a description of the evil consequences of not engaging in a righteous war.

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1 Cf. Kshatriyohiprajâtrakshanshastrapânihpradandavân / Nirjityaparasainyânikshitimdharmenapâlayet—*Parâshara*.

2 Cf. Samottamâdhamairâjâ châhutam pâlayanprajâh / Na nivartteta sangrâmât kshâtramdharmamanusmaran—*Manu*.

3 Cf. Nadoshohiñsâyâmâhave—*Gautama*.

4 Cf. Gokshira jarhiñ jâlêñ / tarhiñ pathyâsi nâhiñ bolilêñ / aiseni hi visha nohe sudalêñ / deije jvariñ || *Jnâneshvari*.

5 Cf. Ya âhavesshuyuddhyantebhumyarthamaparânmukhâh / Akutairâ-yudhair yântitesvargamyoginoyathâ—*Yâjñavalkya*.

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।

ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।

संभावितस्य चांकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।

येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।

निन्दतस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६ ॥

“ But if you will not wage this righteous war, then, you will be lost to your own duty and fame, and you will incur sin. People will sing (the tale of) your undying infamy !, and to one who has been greatly honoured, infamy is worse than death. The masters of great cars will think that you fled from the battle through fear, and you, who were highly thought of by them, will be lowered in their estimation. Your enemies, too, belittling your prowess, will speak much about you that is best left unsaid ; what, indeed, more painful than that?”

A righteous<sup>1</sup> war ( *dharmyam saṅgrāmam* ) is one in which the rules, such as those of not attacking or killing one who is not actually fighting, or who is ill, or who is wounded, or who surrenders himself for mercy, and of not playing any kind of treachery or dodges or foul means, and others for the conduct of war given in the Shastras, are observed faithfully. As everlasting disgrace (*akirtim*

1 *Of. Nakutairāyudhairhanyādyuddhyamānojaneripun / Nakarnibhirnāpidigdhairnāgnijvalitatejanaih // Nachahanyātsthalārudhamnaklibam nakritāñjalim / Namuktakesham nāsinam natavāsmitivādinam // Nasuptamnavisannāham nanagnam nanirāyudham / Noyuddhamānam pashyantamna parenasamāgatam // Nāyuddha vyasanamprāptamnārtamnatiparikshitam / Nabhitamnaparāvrittamsatāmdharmam anusmaran // Manu.*

*avyayâm*) and loss<sup>1</sup> of heaven (*svargam*) would be the inevitable result of Arjuna's refusal to engage in such a fight, he is encouraged in the next verse to rise and take up arms (*uttishtha yuddhâya kritanischayah*), that course alone being the most advantageous to him in every way.

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौंतेय युद्धाय कृतनिश्चयः ॥ ३७ ॥

**"If killed, you will obtain heaven, if victorious, you will enjoy the earth; therefore, stand up, O Kaunteya (Son of Kunti) !, with full resolve to fight."**

When Arjuna heard this, it struck<sup>2</sup> him, through the Grace of the Merciful Lord, that even those actions which brought in enjoyment of earthly as well as heavenly pleasures (*hato vâ prâpsyasi svargam jtvâ vâ bhokshyase mahim*), resulted ultimately in bondage and pain, and he became rather uneasy. He is, therefore, assured in the following verse that, if he fights in the way suggested therein, he would avoid the charge of dereliction of duty and at the same time secure Freedom and Eternal Bliss.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥

**"Considering pleasure and pain, gain and loss, victory and defeat as equal, prepare for battle; thus, you will not incur sin."**

1 Cf. Ahaveshumithonyonyamjighâmsantomabikshitah / Yuddha-mânâhparamshaktyâ svargamyântyparân mukhâh //

2 Cf. Pana vali shankâ thâya ke anitya svargane mâte yuddha karavuñ emâñ sho mâla chhe, te sarvanâ samâdhâna mâte kabe chhe ke phala kâmanâni ichchhâ râkhyâ vinâja karma karavuñ. Teja chitta shuddhi dvârâ moksha sâdhana nivade chhe bijuñ nahi.—*Dvevedi*.

Here is a summing up of all that is said before. In fighting the battle<sup>1</sup> (*yuddhâya yujyasva*) of life, which is unavoidable, we are asked to do our duty under the guidance of the religious, moral and social codes of the times and places we live in, or, at any rate, of our conscience, disinterestedly, that is, without regard to the joy or grief (*sukhaduhkhe same kritvâ*), advantage or disadvantage (*lâbhâlâbhau*), success or failure (*jayâ-jayau*), which it may result in. Thus, duties<sup>2</sup> may sometimes differ, but, if the sting of the desire (*Kâmanâ*) of seeking pleasure and avoiding pain is removed, they are all equally harmless (*naivam pâpamavâpsyasi*) and they tend to the purification of heart, which is necessary for Self-realization. In the next verse, Shri Krishna points out how this is accomplished.

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1 *Of*. Of course 'battle' means infinitely more than the mere outer clash of earthly armies, though that is by no means excluded. Duty, howsoever humble, howsoever glorious, has ever been a battle. What man has gone forth into life with an Ideal before him, and has not literally had to fight his way through?—*The Gospel of Life*.

2 *Of*. The Master declared that a rule of morality binding on himself need not bind a disciple whose own conscience did not enjoin it on him.—*Sayings of Confucius*.

The word 'duty' from the Latin '*debitum*' means literally 'what we ought to do'. This verse solves the following difficulty raised in *Sidgwick's Methods of Ethics*.

"Ethics is a science of study of what ought to be, so far as this depends upon the voluntary actions of individuals. In deciding what they ought to do, men naturally proceed on different principles, and by different methods. There are two *prima facie* rational ends, Perfection and Happiness: of which either may be sought for oneself or universally. It is also commonly thought that certain rules are prescribed without reference to ends. Hence there are five methods of Ethics to examine; but chiefly three, Egoism, Intuitionism, Utilitarianism. They all find a response in our nature; their fundamental assumptions are all such as we are disposed to accept, and such as we find to govern to a certain extent our habitual conduct. When I am asked 'Are you not continually seeking pleasure

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।

बुद्ध्या युक्तो यया पार्थ कर्मबंधं प्रहास्यसि ॥ ३९ ॥

**“ This Knowledge declared to you is about Sâmkhya ; now, too, hear that about Yoga. When you have gained this Knowledge, O Pârtha (Son of Prithâ) !, you will shake off the bonds of action.”**

Up to this time, the Lord treated of what is called the Sâmkhya philosophy (*eshâ te'bhihitâ sâmkhye*). The word 'Sâmkhya', which literally means 'a numeral' or 'counting', is used here to denote a doctrine or science, which counts forth or separates the elements as matter from spirit. Arjuna is told, according to this philosophy, that the body, which is composed of the five principal elements, is destructible, and that the Self, who is its witness, is the eternal principle or being that pervades everything. Now, the purification<sup>1</sup> of heart, which is necessary to realize this, cannot be secured by any one unless he does his duty disinterestedly. This disinterested performance of duty, with the sole object of Self-realization, is called 'Yoga'

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and avoiding pain?' 'Have you not a moral sense?' 'Do you not intuitively pronounce some actions to be right and others wrong?' 'Do you not acknowledge the general happiness to be a paramount end?' I answer yes to all questions. My difficulty begins when I have to choose between the different principles.' *Mrs. Besant* gives the following solution of the difficulty :—' I know of no safer way in such trials, than to retire quietly into the chamber of the heart, to try to put personal desires aside, to strive to separate ourself for a moment from the personality, and look at the question in a broader, clearer light with prayer to our Gurudeva to guide us; then, in such light as we may win by prayer, self-analysis and meditation, to choose the path which appears to us to be the path of duty. We may blunder; but if we blunder having striven to see clearly, then let us remember that the mistake is necessary in order to teach us a lesson, which it is vital for our progress that we should learn."

1 *Of. Dharmenapâmapanadati—Shruti.*



or to distinguish it from the other Yogas, 'Karma<sup>1</sup> Yoga', which means 'Path of Action'. The word Yoga from 'Yuj' 'to join' means Union or that which unites the Individual Soul to the Universal Soul. The different steps or stages, therefore, for the complete union are all regarded as so many Yogas, the first of which is the Karma Yoga. If one possesses a Knowledge of this (*buddhyâ yukto yayâ*), he casts away all fetters of action (*karma bandham prahâsyasi*). Its manifold advantages are enumerated in the following verse.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

**" Here nothing that is commenced becomes abortive ; no obstacles are known ; and even the least step taken on this path protects one from the great fear (of birth and death). "**

This may be called a royal road free from all difficulties<sup>2</sup> or dangers, on which one may run even with his eyes closed. When you do an action as your duty without any regard to its result, it matters very little to you whether it is completed or not. In this sense it is to be always considered as complete (*nehâbhikramanâ-shosti*). Besides, what little<sup>3</sup> you may have been able to do goes to purify your heart and, thus, to help you to acquire Knowledge of the Self, which delivers one

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1 Cf. Nishkâma Bhakti associated with religious performances consists in *karma-karana*, performance of duties and *phala-arpana*, dedication of the consequences thereof to God. This is Karma-Yoga, the Path of Action, the result of which is Chitta Shuddhi, purification of the mind.—*The Bhakti Sutras of Nârada by Nandalâl Sîṅha*.

2 Cf. Yânâsthâya naro râjanna pramâdyeta karhichit / dhâvannimilya-vânnetre na skhalenna patediha || *Shri Bhâgavata*.

3 Cf. Thodo pana thayo hoyo to pana phale chhe, mahâbhayathi mukâve chhe, sañsâra rupi bhaya thi chitta shuddhi dvârâ jnâna pamâdi chhodâve chhe.—*Dvivedi*.

from the cycles of births and deaths (*svalpamapyasya dharmasya trâyate mahato bhayât*). There is no transgression (*pratyavâyo na vidyate*) in Karma Yoga, because no master would ever find fault with a servant who works without wages<sup>1</sup>. "He, who adores Krishna's feet", says Shri Bhâgavata, "rejecting Shastraic rites, feels nevertheless no temptation for forbidden sins. Even if he commits a sin, unwillingly, Krishna purifies him and he need not practise penance for it." But such is not the case with the ritualistic methods of those who do actions for material gain, where a single mistake of commission or omission renders the whole effort nugatory<sup>2</sup>. Both these classes of men are contrasted in the next verse.

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुराखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनान् ॥ ४१ ॥

"Here, **○ Kuruṇandana (Joy of the Kurus) !, the determined Will is but one; the Wills of the irresolute are many-branched and endless.**"

The man on the path of Karma Yoga knows that he is doing his duty disinterestedly, and desires nothing but the Knowledge of the Self. He has, therefore, full belief in God's (*vyavasâyâtmikâ buddhirekeha*) mercy and in His power to save him. He who works, however, for reward only, has no such confidence. His wavering mind is, therefore, always anxiously looking for the various fruits<sup>3</sup> (*bahu shâkhâ...avyavasâyinâm*) of the actions

1 *Of. Karma karitân kânhiñ / chuke tari pratyavâya nâhiñ / phukata râbe tyâchihi / chuki koni kâdhâvi // Yathârthadîpikâ.*

2 *Of. Yathâsânge re karma teñhi ghadenâ / ghade karma teñ punya gâñthiñ padenâ // Râmadâsa Svâmi.*

3 *Of. The emulous desire of multiplying riches and children employeth you, until ye visit the graves. By no means should ye thus employ your time : hereafter shall ye know your folly.—Al Koran, Chap. OII.*

he is engaged in and knows not what tranquility is! Why, then, are such actions recommended by the Vedas? The answer to this question is given in the next three verses.

यामिमां पुष्पितां वाचं प्रवदंत्यविपश्चितः ।

वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाः ।

क्रियाविशेषद्वहलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

“ That flowery talk, O Pârtha (Son of Prithâ) !, fools utter, who are attached to the letter of the Vedas and who say there is nothing<sup>1</sup> else, whose hearts are full of desires, whose goal is heaven, the settled fruit of whose actions is rebirth, whose ceremonial rites for the attainment of pleasures and power are many and varied, who having stuck fast to pleasures and power, whose minds are misled by such doctrine, and to whom (therefore) does not belong this determined Will in steady concentration.”

“ The minds of men ”, says<sup>2</sup> Prahlâda, “ addicted to worldly ways are not turned towards Krishna, either urged by one’s own inclination or by the counsel of

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Vyavasâya etale nischaya. Kevala Isvarârpana buddhithija phale-  
chhârâhita karma karavâñ evâ nischayavâñi buddhi. Je vinâñi bijj  
buddhi te avyavasâyarupa samajavi ne te bahu shâkhâvâñi, tathâ ananta-  
rupa jânavi, kemake sakâma karma karnârane judâ judâ vichârani simâ hoti  
nâñhi ne tenâñi karma pana tevâñña auanta hoyâ chhe.—*Drivedi*.

Tatonyathâ kinchana yadvivakshatah: Prithagdrishastatkritrupanâma-  
bhibh/ na kutrachitkvâpi chaduhsthitâ matirlabheta vâtâhata naurivâspadam  
—*Shri Bhâgavata*.

1 Cf. Ishtapurtam manyamânâ varishtam nânyachchhreyo vedayante  
pramudhâh—*Mundâkopenishad*.

2 *Bhâgavata*, VII. 5, 30-31.

others, or as the result of exchange of thoughts of one another. Such men enter the dark regions of hell, because they are unable to restrain the organs of sensual enjoyment, feeding on them like cattle chewing the cud. They do not know that Vishnu is the *summum bonum* 'of life. Their hearts are fixed on wicked thoughts and actions, setting a high value on the externals of worldly objects. They are like blind men being led by the blind bound by the chain of the ritualism of the Vedas." The expression 'Flowery talk' (*pushpitām vācham*) is used to show that those foolish persons (*avipaschitah*), who are enslaved by pleasures and power (*kāmātmānah*), stick to the letter and not the spirit of the Vedas (*vedavādaratāh nānyadastiti vādinah*). The so called fruits attached to the trees of actions in the Vedas are, properly speaking, their flowers and not the fruits, *viz.*, Freedom or Salvation (*Moksha*). Just as a father, who really wishes to have fruits, asks his impatient boy to plant trees in order that he may get flowers to play with, or who is anxious that his obstinate child may be cured of a certain disease from which he is suffering, promises to give him sweets if he takes the bitter medicine administered to him, so the Merciful Lord, our Father, seeing that we are extremely desirous of pleasures, asks us to do our duty, putting forth the bait of material good, a though his true object<sup>1</sup> is that we should give up the flower<sup>2</sup> of Heaven (*Svarga*) to secure the fruit of Freedom. Such is not the case,

1 Cf. Tametamâtmanam Vedānuvachanena Brāhmanā vividishanti / yajñena dānena tapasā'nāshakena // *Bṛih.* 4.4.23.

2 Cf. Jyūñ bālakake roga vhai / aushadha katuka na khāta // modaka vasta dikhāike / aushadha pyāve mātā // 1 // Yauñ satkarma nikoñ kahe / nishadha budāvana kāja // murakha jāne satya kari / sukha svargāpura rāja // *Sundaradāsa*.

however, with the name<sup>1</sup> of God. It has intrinsic value and it does some real good in whatever way you take it, as may be seen from the example of Ajâmelâ quoted elsewhere. For the neglect of this means, man, through ignorance (*apahritachetasâm*) of this fact, is naturally floating in this current of births and deaths, and the wind of the temptation of the prospective pleasures of heaven and of the present earthly enjoyments (*bhogaishvarya*) offered by the Vedas, does not give him an opportunity to attempt even to reach the coast of final emancipation. For, even when one goes to heaven in this way, he stays there for a limited<sup>2</sup> period only, and then returns to this world as he was. When the Shrutis, however, call his residence there as eternal (*Akshayyam ha vai châturmâsyayâjinah sukritam bhavati*), they do so in comparison with ours on earth, just as they call the Gods immortal, because they live much longer than human beings. His inherent tendencies again lead him to do the same actions and secure the same goal (*janma-karmaphalapradâm*). The actions too are not few and simple but numerous and stiff (*kriyâ vishesha bahulâm*), and a slight error in performing them makes the whole trouble null<sup>3</sup> and void. Under these circumstances<sup>4</sup>,

1 *Of. Hâ arthavâda jo mbanela prâni / to nâraki heñ prasiddha purâniñ / etâvatâ tattvatâñ tari vâni / smarâ saprema Harihara nâmeñ || Bhakti-rahasya, 21.7.*

2 *Of. Tadyatheha karmajito lokah kshiyate / evamevâmutra punyajito lokah kshiyate || Chhândogya, 8. 1. 6.*

Nâkasya prishte te sukrite'nubhutvemam lokam hinataram vavishanti  
—*Mundakopaniṣad*.

Kshine punye martya lokam vishanti—*B. G. IX. 21.*

3 *Of. Bhoga aishvarya phala / karma sâñga hotâñ sakala / sâñga na hotâñ nishphala / pari adhala janmakarma || Mâgeñ nishkâmadharma / tuja boliloñ teñ varma / chukoñ vañko tari Brahma / pâvije Isha prasâdeñ || Yathârthadîpikâ.*

4 It is for this reason that in *Shri Bhâgavata* (VI, 3. 25), Yama says

how can he expect to enjoy, even in dream, the steady concentration<sup>1</sup> of mind (*vyavasâyâtmikâ buddhih samâdhan na vidhiyate*) produced by a full Faith in the attributes of God? Therefore, Arjuna is advised in the following verse to let go this circuitous and difficult Path of Bondage, and to follow the straight and simple Path of Freedom.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥

**"The Vedas have become the prey of those who are involved in (the maze of) the three qualities; do you, O Arjuna !, rise above these three qualities; be free from the pairs of opposites, be ever steadfast in purity, be not anxious to acquire what you do not possess or to retain what you do, be self-possessed."**

Those who are absorbed<sup>2</sup> in the three qualities (*traigunya*), viz., Sattva or purity, Rajas or activity and Tamas or inertia, which represent the mind, the senses and the external objects, respectively, misunderstanding the object of the Vedas, believe the flower to be the fruit and make use of the Vedas for the gratification of their lusts (*vishayâ vedâ*), when they are actually intended to save man from the influence of the senses and the external objects. The World-Saviour, therefore, asks Arjuna to be *above* these three qualities (*nistraigunyo*

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that the ordainers of laws and penances were engaged in great sacrificial rites, because their intellects were misled by the sweet and flowery texts of the Vedas.

1 *Of. Ishvariñ ekanishta buddhi / tyâsa techi sadyah samâdhi—Yathârtihadipikâ.*

2 *Of. Evam vishaya indriya mana / yâ triguna chakriñcha je jana / tyâñsa 'Traigunya' mhanuna / Arjunâ l mhanâveñ // Je aise trigunamaya / Veda tyâñche jâle vishaya / kiñ pushpiñ phalâchâ nischaya / dâviti tyâñlâ // Yathârtihadipikâ.*

*bhavârjuna*). Why, then, in the second half of the verse, does He want him to be always in one of the three, *viz.*, purity (*nityasattvastho*)? Just as impure gold, which contains an alloy of silver and copper, becomes pure when it is put in the furnace, so impure Sattva, which contains an alloy of Rajas and Tamas, becomes pure by disinterested actions done with the object of acquiring a Knowledge of the Self. Thus, when one's Sattva has become pure and he has realized the Self through the Grace of the Teacher (*Guru*), he is said to have risen above the three qualities, *viz.*, *impure* Sattva, Rajas and Tamas. In order, however, that it may not again become impure<sup>1</sup> by coming in contact with Rajas and Tamas, we are advised to be free from the pairs of opposites (*nirdvandvo*), such as heat and cold, pleasure and pain and so forth, which means that when we have once enjoyed pleasures and suffered pain that fall to our lot in the natural course, under the moral government of a Just and Merciful Ruler, we should have left, afterwards in us, no desire at all for further enjoyment of pleasures, nor aversion for a repetition of the suffering, just as an infant<sup>2</sup> cries bitterly for milk only so long as it is hungry, but the moment the mother suckles it, it ceases to have any thought of enjoying the pleasures of sucking or of avoiding the pain of hunger. We should not even care to get (*niryoga*<sup>3</sup>) or hold (*kshema*) any-

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1 Until the mind (*Chitta*) of the disciple becomes spirit (*Chaitanya*) by practice (*Abhyâsa*) there is this danger.

2 Cf. Bâlâsa lâge kshudhâ / rade hotâñ duhkha bâdhâ / pitâñ mâtechî stanasudhâ / hânsoñ lâge // Maja nalage aisi kshudhâ / heñ na mhane hotâñ kshudhechi bâdhâ / sadâ milo he stanasudhâ / stana pitâñ heñhi mhanenâ // Houni gelâ sukhabhoga / na mhane punhâ tochi ho yoga / athavâ na mhanen kiñ na ho roga / jâlâ hotâ jo malâ // Aiseñ bâlâchepari / sukhaduhkha bhogisi jari / anubhava sarvâñ avasariñ / thârela tuzyâ // *Yathârthadipikâ*.

3 Cf. Na maleluñ melavavuñ te yoga, ane malelâne rakshana kari

thing, for, things come and go like<sup>1</sup> the high and low tides at their proper time. The least anxiety in this respect will, for nothing, affect the rare gift of Knowledge acquired with such great efforts. We must remain, therefore, always in pure Sattva (*nityasattvastho*), be full of the Self (*Âtmavân*) and enjoy the Self in a state<sup>2</sup> where there is no word, no mind, no senses, no objects ! Now, if one were to say that here he has to forego worldly pleasures, the description of which given in the Vedas waters his mouth, Shri Bhagavân proves, in the following verse, by a suitable illustration, that he, who realizes the Self, does not miss any of them.

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

**“ There is as much interest to an enlightened Brâhmana<sup>3</sup> in all the Vedas as there is in wells, etc., in a place where there is a great reservoir, which supplies water everywhere.”**

The meaning is that in small collections of water, such as wells or ponds or pools (*udapâne*), we can do only one or the other of the functions of drinking, bathing, washing, etc., but in the reservoir, which is the principal source or main spring of every one of them (*sarvatah samplutodake*), we can do all the functions with the greatest ease. Just so, one, who has realized the Eternal Brahma (*Brâhmanasya vijânatah*), enjoys the whole Bliss of

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râkhavun te kshema e ubhaya chintâ tyaja,—niryoga kshema thai kevala Parmâtma upara vishvâsa kara.—*Drivedi*.

Nâhiñ teñ melavâveñ / aglî yâsa yoga mhanâveñ / milâlêñ teñ jatana karâveñ / kshema mhanaveñ tyâlâgi // *Yathârthadipikâ*.

1 *Of*. Dvârâvina nârâla / akasmâta hoyâ sajâlâ / gajabhuktakapittha-phala / taraphala hoyâ dvârâvânchuni // *Yathârthadipikâ*.

2 *Of*. Yato vâcho nivartante aprâpya manasâ saha / ânandam Brahmano vidvânna bibheti kadâchana // *Tait. 9*.

3 A Brâhmana is one who knows Brahma (*Brahma jânâti Brâhmanah*).



which the pleasures secured by performing the rites and ceremonies prescribed by the Vedas (*sarveshu vedeshu*) are only the sparks<sup>1</sup>. The Shruti says<sup>2</sup> that one, who knows the Brahma in the inmost recess of his heart, enjoys all the pleasures at one and the same time. Here arises a question, How can one enjoy the taste of an apple at the same time as he does that of a plantain? This is not possible indeed! What the Shruti wants to show is, that he is ever content with the joy of himself and has no<sup>3</sup> desire at all for any external object of pleasure. Arjuna now thought it a good opportunity to avoid war and secure Eternal Bliss, as Shri Krishna had already asked him to rise above the three qualities. The Lord of the Senses, Who perceived what passed in his mind, tells him in the next verse that he cannot expect to attain to that state, unless he does his duty disinterestedly.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते संगोऽस्त्वकर्मणि ॥ ४७ ॥

**“You have a right to action alone, never to its fruits; let not the fruit of action be your motive, nor be attached to inaction.”**

Arjuna is said to have a right to action (*karman-yeva-dhikâraṣte*), because he desires to possess a Knowledge of the Self. But he has, for the same reason, no right to the return it yields (*mâ phaleshu kadâchana*). He is, therefore, warned against having any such motives for

1 Cf. Etasyaivânandasyânyânimâtrâni upajivantiti—*Brih. 4.3.33*.

2 Cf. Satya jnânamanantam Brahma yo veda nihitam gubhâyâm parame vyoman / soshnute sarvân kâman saba Brahmanâ vipaschiteti // *Shruti*.

3 Cf. Je artha snâna pânâdi—nânâñ jalâshaya kuvâ, talâva vagairemâñ sare chhe te mahâjala—sarovaramâñ pana sahaja sari rahe. Vedânâñ judâñ judâñ karmanâ ânanda Brahmajnânânamâñ sahaja samâi jâya chhe. Are! Brahmânandanâ aûsharupa bijâ badhâ ânanda chhe tyâre e ânanda male to biji apekshâ raheja nahi.—*Dvivedi*.

the actions he does (*mâ karmaphalaheturbhuh*), especially because the slightest desire of a fruit is sure to subject him to rebirth, as mentioned in the 43rd verse. If he were to say, then, that he would do no action at all, he is told, that inaction would be a foolish step on his part (*mâ te sango'stvakarmani*). For, as a merchant, who avoids the sea for the fear of storms, loses opportunities of amassing wealth, or as an officer, who declines to accept the service of a king through the fear of the strict discipline he will have to observe there, sacrifices the prospects of a brilliant career, so does one, who neglects his duties in life, forfeit all claims to Freedom. It is to be distinctly understood, however, that the 'right to action' is only valid so long as the Mumukshu is under the delusion of being the doer, but it must necessarily disappear as soon as he ceases to be, to his own consciousness, the doer of his actions. It is erroneous to suppose, as some commentators do, that the four parts (*chatuhsutri*) of this verse form the whole religion of the Bhagavad-Gitâ. For, they simply point out the second means<sup>1</sup> of purification, viz., '*Ihâmutraphalabhogavirakti*' or 'indifference to the enjoyments of this and other worlds', which is the result of the '*Âtmânâtmaviveka*' or 'the discrimination of the eternal from the non-eternal', described by the Master in the previous verses. It occurred to Arjuna at this stage, that when those who hanker after worldly pleasures get rebirth unsought, it may be possible that the doers of disinterested actions may have also to share the same fate. He was quite right in his presumption, for, the Shruti says that even dis-

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1 Vide '*Sâdhanachatusthaya*' in B. G. VII. 29.

interested actions, which are not offered<sup>1</sup> to God, secure residence in the world of the dead ancestors (*Karmanâ pitri<sup>2</sup> lokah*). This point is clearly explained in the next verse, which recommends Karma Yoga, also called '*Nishkâma Iśvarârpana*' or 'the disinterested sacrifice to the Personal God,' the result of which is '*Shamâdishat*' or 'the acquisition of the six virtues' and '*Mumukshâ*' or 'the longing after liberation', the third and fourth means of purification mentioned in the Shastras.

योगस्थः कुरु कर्माणि संगं त्यक्त्वा धनंजय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

"Having recourse to devotion, O Dhananjaya (Wealth-winner)!, do actions renouncing attachments and be even in the acquisition or non-acquisition (of the Vedic rewards); evenness is called Yoga."

Yoga<sup>3</sup> is the state of mind, which surrenders itself entirely to God and thinks of nothing but Him. Arjuna is advised to remain in this state and perform actions (*yogasthah kuru karmâni*). This is what is meant by offering actions to God. When they are offered to God in this way, instead of producing re-births, they give us immortality, just as the very arsenic,

1 As noticed in the Introduction, it was this defect in the doctrine of the Mīmāṃsikas (the followers of Karma Mārga or path of action) who fought against Buddhism, which necessitated the reforms introduced by that great hero Śaṅkarācārya. This is also a serious omission in the Utilitarian philosophy or Universalistic Hedonism (greatest good of the greatest number) treated in Sidgwick's Method of Ethics and such other works.

*Cf.* Yajñārthātkaṛmanonyatra lokoyam karmabandhanah—*B. G. III.9*.

2 That is, the world of the Pitris, Bhūvarloka. It is called the intermediate world, because it is between the world of men, Bhūrloka, and the world of the Gods, Svargaloka.

3 *Cf.* Maniñ Iśhvarāche charana / sarvabhāveñ tyāsa sharana / jeñ aiseñ antahkarana / yoga mhanāveñ tyālā // *Yathārthadīpikā*.

which in its natural state has the power to kill a man, is able to cure him of even a mortal disease, when it is offered to a skilled physician and is transformed into a medicine. We must, however, cast off attachment<sup>1</sup> (*sangamtyaktvâ*), for, otherwise, 'the Almighty Physician will not accept our actions. But it is not possible<sup>2</sup> to expect even a fool to do anything without some ultimate end. We are, therefore, to understand that by adopting such a course, we secure purification<sup>3</sup> of heart, which enables us to realize the Self. The consciousness of this great advantage maintains the equilibrium of our mind (*samo bhutvâ*<sup>4</sup>) even when we see that by our offering disinterested actions to God, we miss (*asiddhih*) the rewards promised by the Vedas, which the performers of optional duties gain (*siddhih*). The result of this equanimity being a steady devotion to God, which secures the purification of heart—a necessary step to Self-realisation—it is itself called Yoga (*samatvam yoga uchayate*). Now, in the next two verses, the Blessed Lord establishes the superiority of Knowledge over all kinds of actions, whether disinterested or selfish.

1 Cf. (1) Work minus desire is a synonym for the highest renunciation or worship.—*Swâmi Râma Tirtha*.

(2) Such doing of work for its own sake is what has been described in Karmayoga as the worship of God through and by means of work ; for it leads ultimately to perfect illumination.—*Swâmi Vivekânanda*.

2 Cf. "Prayojanamanudishyanamandopipravartate."

3 Cf. Jeñ kiñ karma nitya naimitika / jeñ kiñ varnâshramaniyâma / teñ karuniyâñ samyaka / Ishvariñ arpâveñ // Teneñ hoye antahkarana-shuddhi / kshayâteñ pâve pâpasamriddhi / Ishvariñ prema niravadhi / bhakti upaje // *Ranganâthi Yogavâsishtha*.

4 Cf. Yam hi na vyathayantete.....so'mritatvâya kalpate—*B. G. II. 15*.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

“ Far inferior to the union of the Pure Reason (with the spirit or *Chaitanya*) is action, O *Dhananjaya* (Wealth-winner)! Do you seek shelter in the Path of Knowledge; wretched are those who work for fruit. One whose reason is united (to the spirit), abandons here both merit and sin; therefore<sup>1</sup>, apply yourself to Yoga (Karma Yoga). Yoga is (nothing but) skill in actions.”

It has already been mentioned in the explanation of the 39th verse that the Karma Yoga or the Path of Action is only the first step to the complete union of the Individual with the Universal Soul. Now, in this verse we come to the second step, the Jñāna Yoga or the Path of Knowledge, which is certainly far superior to the first (*dureṇa hyavaram karma buddhiyogāt*). The Self is drawn, as it were, out of the Pure Reason by the instruction (*Vāde vāde jāyate tattvabodhah—Shruti*) of the Preceptor (*Guru*), just as fire is drawn out of a piece of wood by friction (*Vilakshanah sthula sukshmaddehādātme kshītā svadrik | yathāgnir-dārunodāhyāddāhako'nyah prakāshakah || Shri Bhāgavata*). This is Self-realization. After this, when the Pure Reason begins to catch the Self, so to speak, as the piece of wood does the fire, the process is called Jñāna Yoga or Buddhi Yoga. In this Yoga, Arjuna is asked to take refuge (*buddhau sharanamanvichchha*). Now, everybody has Reason, no doubt, but he cannot gain any Divine Knowledge, because his Reason is impure owing to

<sup>1</sup> Tasmāt = for that Knowledge, 'Jñānākāraṇe'—*Yathārthadīpikā*.

the various desires which have become, we may safely say, the birth-right of man. Therefore, those persons, whose motive to action is only its fruit, having no chance whatever to enjoy true happiness, are said to be miserable (*kripanâh phala hetavah*). One may ask, here, that if disinterested actions, offered to God, release us from their fetters, where is the necessity for a Knowledge of the Self? The reply<sup>1</sup> is, that if God is not prepared to accept good actions done with motives of fruits, we cannot expect Him to accept any of the sinful actions which take place, even against our resolution<sup>2</sup> to be righteous, through the inherent tendencies<sup>3</sup> of our past

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1 Cf. Sukâma arpanen na sosc / tyâsa pâpakarma arpiti kaiseñ / sarva karmârpaniñ aise / he gudha bhâva // Pâpaphala lokbandabedi / punya suvarna shriñkhalâ jodi / te he shriñkhalâ mâtira na ghadi / punya arpitânñ Haripadiñ // Ani tyâ Bhagavadarpanâ honi pahileñ / jeñ pâpakarma asela jâleñ / âni janmântariñ asela sâñchaleñ / teñ na nâse vinâ jñâna // Taiseñchi nânâ janmakrita / jeñ punyahi sanchita / teñhi jñâneñ nâse nischita / Brahma valakhâveñ yâlagiñ // Teñ nitya nishkâma arpitânñ Hari / santushta houni laukari / Jñâna deuni sâñhari / punyapâpa sakala hi // *Yathârthadîpikâ*.

2 Cf. Na karu pâtaka nischaya hâ ghade / mana tathâpihi pâpa pathiñ pade // *Nâmasudhâ*.

3 Cf. To understand that we must first try to get hold of the idea that is conveyed by the Sanskrit word '*Sañskâra*' which can be rendered very nearly into English by calling it *inherent tendency*. Using the simile of a lake for the mind, it can be said that every ripple or wave that rises on its surface does not die out entirely when it subsides, but leaves a mark behind or a future possibility of the rising of similar waves on it. Whatever may be its nature, this mark of the possibility of the wave's reappearing is what is called '*Sañskâra*'. Every work that we do even to every movement of the body, every thought that we think, leaves such an impression on the mind-stuff and even when such impressions are not obvious on the surface, they are sufficiently strong to work beneath the surface, sub-consciously. What we are every moment is determined by the sum total of such previous impressions on the mind. What I am just at this moment is the effect of

life ( *Purvasaṅskāra* ). Unless, therefore, these sinful actions, whether done before or after we commence to offer our work as sacrifice to God, and both the sinful and meritorious actions we did in previous lives, the impressions of which are stored up in our Reason, are washed off, we won't be free from the bonds of 'births and deaths. The Knowledge of the Self, however, when it is completed by a thorough union of the two Souls (*i.e.*, when the Pure Reason itself gradually becomes the Self, as the piece of wood becomes a live coal—*buddhiyukto*, the middle state being that of a Yogârudha or Yukta, whose wood of Reason has begun to catch the fire of the Self), is able to cast off all sorts of merits and sins even in this life ( *jahâtiha ubhe sukrita dushkrite* ) and give Living-Freedom ( *Jivanmukti* ). The part, which the offering of disinterested actions to God plays in this machinery of Karma (actions), is that it purifies the mind and destroys the gold shackles of the impressions called 'Kriyamâna', which they leave on the Mind or Reason and which, if one dies without the Knowledge of the Self, are added to the impressions of the previous lives stored in the Reason and known by the name of 'Sanchita', out of which 'Prârabhda' or provision for each life at a time is made. The iron shackles of the rest of the Kriyamâna, caused by the actions not offered to or not accepted by God, and the whole burden of the Sanchita, are both ( *sukritadushkrite* ) annulled by the miraculous power of Divine Knowledge, the ultimate<sup>1</sup> result of the *Nishkâma Ishvarârpana* or the disinterested sacrifice to the Personal God, which is the spirit of the

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the sum total of all the impressions that have been left in my mind by each and all the works that I have done in my past life.—*Swâmi Vivekânanda*.

1 *Of. Sarvam karmâkṣhilaṃ Pârtha jñâne parisamâpyate—B.G. IV. 33.*

*Sâdhana*<sup>1</sup> *Châtushthaya* or the four means of purification to be practised in the company of Saints (*tadviddhi pranipâtena &c.*—*B. G. IV. 34*). The *Prârabdha* alone ends with the life itself. This idea is expressed by the word '*Iha*' (here) in the context. Our actions, which, take place in accordance with Nature's law<sup>2</sup>, as well as their immediate effect, *viz.*, the enjoyments and sufferings of our present life, are not in our control<sup>3</sup>. 'The shaft that has gone out of the bow must run out its race'. "All this", says Mrs. Besant in '*The Ancient Wisdom*', "is the ripe Karma, and this can be sketched out in a horoscope cast by a competent astrologer. In all this the man has no power of choice; all is fixed by the choices he has made in the past, and he must discharge to the uttermost farthing the liabilities he has contracted." So far, there is what is called Necessity or Determinism<sup>4</sup>. But we have a Free Will<sup>5</sup> also,

1 *Vide B. G. VII. 29.*

2 *Vide* Commentary Chapter III, verses 5 and 42.

3 *Cf.* The fact is, pleasure and pain, happiness and misery, come with the body. The body is the fruit of one's past actions; so a man must bear with it, as long as his actions are not cleared.—*Gospel of Shri Râmakrishna*.

4 *Cf.* *Sadrisham cheshtate svayâh prakriterjnânâvânapi*—*B. G. III. 33.*

The standpoint of the *Upanishads*, therefore, is a rigid determinism :— 'Man is altogether fashioned out of desire (*Kâma*); according to his desire is his discernment (*Kratu*); according to his discernment he does his work (*Karma*).—*The Philosophy of the Upanishads by Paul Deussen.*

Mrs. Besant, therefore, distinguishes 'will' from 'desire' and identifies the former with 'conscience' in the passage quoted in the Chapter on Eschatology.

5 *Cf.* (1) Although in the 'natural man' there is an element, 'the flesh' over which sin has such an especial dominion as to be said to dwell in it there is also another element the 'mind' or 'spirit' or 'inner man' which is the slave not of the 'law of sin' but of the 'law of God'. Against this the flesh wages a successful war and 'brings it into captivity to the



as is evident from the fact that, although it is not in the power of any one of us to become a king, there is nothing to prevent us all from wishing to become kings. Nay, we actually desire every moment for something or other, but how often do we find by experience that the acquisition of what we longed for has done us more harm than good! The Scriptures and Prophets and Saints of all nations, therefore, come forward to guide our Will. They declare<sup>1</sup> that, as there is no unmixed pleasure in this world, we are sure to be displeased with every kind of pleasure when we actually get it. Under these circumstances, the best course for us to adopt is to desire that we may be granted the gift of the Love of God and to leave<sup>2</sup>

law of sin' (Romans VII 22-25). The result is that the mind may become 'reprobate' (Romans I.28) or it may become defiled and ultimately lost (II Cor. VII. 1; I Cor. V. 5). It is upon this part of man's nature that God works.—*Encyclopaedia Britannica—Life of St. Paul.*

(2) Whom is it (teaching) given to? It is given to Arjuna and to him only (XI. 47,48).....Who, then, is Arjuna? The Vairâgi—the man, whatever his immediate past may be (IX. 30,31), whose Will, is no more focussed on self interest.....And he is the ideal *gentleman* in whom no meanness is, who wishes harm to none, has no grudge against any, is past envy, past resentment, past anger. But is the book in its ultimate uses to be reserved for the wholesome Vairâgi alone?.....Certainly not, for Arjuna is carefully told at the end of the book (XVIII. 67-71) how this teaching given in its fullness to him, should in turn be used by him—to whom given, from whom withheld:—.....Thus to the question, "Whom is the Gîtâ for?" One sweeping answer can be given; 'For all men of Good-Will'.—*Kurukshetra, by F. T. Brooks.*

(3) The necessary premises of all religion are, as Kant frequently expounds:— (1) The existence of God, (2) The immortality of the Soul, (3) The freedom of the will, (without which no morality is possible).—*The Philosophy of the Upanishads by Paul Deussen.*

1 Cf. Jagiñ sarva sukhi asâ kona âhe / vichâri manâ tuñchi shodboni pâhe || *Râmādâsa Sâmi.*

2 Cf. Mi toñ kâñhiñcha neñeñ / mâzeñ hita Sadguru jâne / teñchi mâze hâtiñ deneñ / nalage anya || *Nârâyana Mahârâja.*

everything else to Him, Who alone knows what is best for us. Will is, thus, a great power in the hands of man. It is for this reason that the Saint Tukârâma has often expressed<sup>1</sup> his strong Will that he might be able to pass all his days in the remembrance of God, as he saw no other good in this life to be in his hands. We are, indeed, unable to improve our material<sup>2</sup> good in this world, but we can, if we wish, even in this life<sup>3</sup>, make ourselves happy for ever, for, every true religion professes to prepare us for the next life. The Shruti says<sup>4</sup> that the Self is realized not by study, nor by

1 *Of.* Deba tañvañ âhe prârabdbâ âdhina / tyâchâ miñ kân shina vâhuñ bhâra // Saroñ sarva kâla Tuziyâ chintaneñ / kâyâ vâchâ maneñ ichchhitaseñ // Lâbha to na dise yâhuni dusarâ / ânika Dâtârâ yeneñ janmeñ // *Tukâ* mhane âloñ soshita sañkateñ / mi mâzeñ okhateñ âhe Devâ //

2 *Of.* (1) The master teaches that it does not matter in the least what happens to a man from the outside; sorrows, troubles, sicknesses, losses—all these must be as nothing to him and must not be allowed to affect the calmness of his mind. They are the result of past actions and when they come you must bear them cheerfully remembering that all evil is transitory and that your duty is to remain always joyous and serene. They belong to your previous lives, not to this; you cannot alter them, so it is useless to trouble about them. Think rather of what you are doing now, which will make the events of your next life, for that you *can* alter.—*At the feet of the Master.*

(2) Christianity regards temporal prosperity as no indispensable or unmixed blessing; its *summum bonum* is that healthy condition of the soul in which, influenced by the instinct of humanity, it becomes incapable of sin. This healthy condition is called in the dialect of Christianity 'life' or 'salvation' and Christ was in the habit of declaring it to be a blessing in comparison of which temporal happiness is utterly insignificant.—*Ecce Homo.*

3 *Of.* Nishkâma mâtra phaladâyaka yâ sharirîñ / jene prasanna Hari karmaja bandhabâri // Je kâmya yatna tituke kriyamâna hoti / hovoni sanchita pudheñ phala yâsi deti // *Vâmana Pandita.*

4 *Of.* Nâyamâtmâ pravachanena labhyo na medhayâ na bahunâ shrutena / yamevaisha vrinute tena labhyastasyaisha âtmâ vivrinute tanum svâm // *Shruti.*

meditation, nor by hearing, but by the force of the Will alone. When the Bible says "Ask and it shall be given unto you, knock and it shall be opened unto you, seek and you shall find", it means the same thing. Even the common proverb "Where there is will, there is way" is based on the assumption of a Free Will. "Every thing of course", says Mr. William James in his 'Pragmatism', "is necessarily determined, and yet of course our wills are free: a sort of free-will determinism is the true philosophy." We are, therefore, held responsible for our Will. J. S. Mill in his 'Utilitarianism' plainly writes: "Morality of the action depends entirely upon the intention, that is, upon what the agent *wills to do*." In the Yogavâsishta, the Sage Vasishta tells Shri Râma that what is done by the mind alone is only done and not what is done by the body, for, when one embraces a wife or a daughter, the action is the same in both the cases, but the mind or feeling or will is different. For this reason, even in human administration, when there is no other alternative than to judge persons according to their actions, great importance is attached to motives<sup>1</sup>. 'A worthy and an unworthy man are to be judged not from their actions only, but also from their Will' is one of the golden sentences of Democrates. Hume, though a free-thinker, also corroborates this view when he says in his *Inquiry concerning Human Under-*

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1 Cf. Hence motive is far more important than action, and a mistaken action done with a good motive is productive of more good to the doer than a well chosen action done with a bad motive. The motive, reacting on the character, gives rise to a long series of effects, for the future actions guided by that character will all be influenced by its improvement or its deterioration; whereas the action, bringing on its doer physical happiness or unhappiness, according to its results on others, has in it no generating force, but is exhausted in its results.—*The Ancient Wisdom*.

*standing* that "as actions are objects of our moral sentiment, so far only as they are indications of the internal character, passions and affections, it is impossible that they can give rise either to praise or blame, where they proceed not from these principles, but are derived from external objects." Now, if one were to raise such a question as 'why should we be punished for our misdeeds when our actions are forced upon us?', the reply is, that the necessity of the cause justifies the necessity of the effect, the cause itself being the result of our own previous Karma. We are reminded here of the witty retort 'And I was predestined to flog you for it', given by Zeno to a similar excuse of predestiny brought by a slave of the philosopher, when caught stealing. The thief, however, if he were to develop his Will, which it is in his power to do, is bound, in spite of the thefts he may be tempted to commit by the force of his previous Karma, to create new tendencies, which will make all his actions in the next life as good as those of a thoroughly honest man. In the same way, if a man born with good tendencies happens to imbibe evil ones through bad associations, his present actions may, notwithstanding, be good, but if the evil tendencies continue unchecked till his death, he is sure to become a bad man in his next life.

"It is thus plain that it is in the power of a man to make definite progress in the development of his higher faculties; whilst there is nothing noticeable in his mode of life to distinguish him from his fellows. You made in the past the character with which you were born; you are making now the character with which you will die, *and will return*. This is Karma." Therefore, in order that he may acquire Self-knowledge, Arjuna is advised to stick to Karma Yoga (*tasmâd yogâya yujyasva*), which

is said to consist only in the skill used in performing actions (*yogah karmasu kaushalam*). For, as stated above, the two most important propositions are: (1) it is impossible to avoid actions and (2) the peculiarity of all of them, whether good or bad, is to involve the doer in the course of births and deaths. Now, the skill referred to also lies in two things, *viz.*, first, in avoiding the motives of fruits and, secondly, in offering<sup>1</sup> actions to God, because they enable one ultimately to cast off the fetters of actions. In the next verse, Shri Krishna says that those who have realized<sup>2</sup> this Absolute Unity, Whom neither speech can describe nor mind comprehend, obtain Salvation.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

**“Those, whose reason has become pure (on account of their) having renounced the fruit of action, being united to the absolute and freed from the bonds of rebirth, attain the state which knows no pain.”**

As stated in the Introduction, two kinds of duties<sup>3</sup>

1 Cf. Bhogēñ prārabdhāchā kshaya / aisā sakala śāstrāñchā nirnaya / yākārāneñ Rukminipriya / karmasamarpana mhanē karāveñ āpanāteñ // *Yathārthadīpikā*.

2 Cf. Yato vācho nivartante aprāpya manasāsaha / ānandam Brahmano vidvāna bibhēti kadāchana // *Tait.* 9.

3 Cf. Yā sarva karmāñcheñ punah nitya, naimittika āni kāmya ase bheda kelele āheta. Nehamiñ keleñcha pāhije aseñ jeñ snānasandhyādika karma teñ nitya karma hoyā. Heñ kelyāneñ kāñhiñ vishesha phala kiñvā arthasiddhi hota nāhiñ; pana na keleñ tara mātra dosha ghadato. Naimittika mhanaje kāñhiñ kārana purviñ upasthita jhālyā muleñ jeñ karāveñ lāgateñ teñ karma. Udāharanārtha, anishtha-graha-shānti, prāyaschitteñ vagaire. Jyāsāthiñ āpana shānti kiñvā prāyaschitta karitoñ teñ nimitta purviñ ghadaleñ nasalyāsa hiñ karmeñ karanyāchi jarur nāhiñ. Yākherija āpanāsa kāñhiñ vishishta goshtichi ichchhā houna tatprāptyartha āpana

are given in the Vedas, viz., necessary (*Āvashyaka*) and optional (*Sakāma*). The optional are to be entirely avoided<sup>1</sup> by those who want to realize the Self, just as forbidden actions (*Nishiddha Karma*) are to be avoided by all. The necessary are those, which must be observed by every one. They may be divided into three<sup>2</sup> classes, viz., (1) Religious or *Vaidika*, (2) Social or *Laubhika* and (3) Natural or *Svābhāvika*, all of which may be summed up in Love of God, Love of man and Love of what we regard as ourselves, respectively. They are expressed by the terms '*Shāstrarakshanam*' (sacred laws), '*Lokah*' (social customs and usages) and '*Bhojanādi vyāpāra*' (occupation of eating, etc.) in the Bhakti Sutras of Nārada, quoted at the end of this para. When Christ was once asked to pronounce which commandment in the law was the greatest, he is said to have answered "by quoting a sentence from the Pentateuch, in which devoted Love to God and man is solemnly enjoined upon the Israelite, and by declaring that upon this commandment

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kityekadāñ shāstrāsa anusaruna jeñ karma karitoñ teñ kāmya karma hoyā ; udāharanārtha pāusa padanyāsāthiñ kiñvā putraprāptyartha yajna karaneñ. Nitya naimittika āni kāmya yañshivāya kāmhiñ karmeñ—udāharanārtha surāpāna—shāstrāneñ ajibāta tyājya tharaviliñ asalyāmuleñ tyāñsa nishiddha karmeñ aseñ mhanatāta.—*Gītārahasya*.

1 Cf. Kām्यानām karmanām nyāsam sannyanāsam kavayo viduh—*B. G. XVIII. 2*.

2 Cf. Duties are often divided into religious, relative, personal : the characteristic excellence in each of those departments of virtue being respectively faith, benevolence and justice, and temperance. Now in Christianity these three are respectively perfected in hope, charity, and self-denial which are the peculiar fruits of the 'spirit' as distinguished from ordinary virtue. These three cardinal graces of the Christian character are enforced by our Saviour, when he bids us take no thought for the morrow; do as we would be done by; and deny ourselves, take up our cross, and follow Him.—*Newman's Sermons*.

the whole Mosaic and prophetic legislation depended." The religious duties enjoined by the Vedas are subdivided into what are called (1) daily (*Nitya*), such as morning and evening prayers (*Sandhyâvandanam*<sup>1</sup>) and (2) periodical (*Naimittika*), such as anniversaries, penances (*Shrâddha*, *Shânti*, *Prâyaschitta*) &c. These are to be performed with perfect Faith in God (*Yogasthah kuru karmâni*—*B. G. II. 48*) and offered to Him as sacrifice, as the very formulas<sup>2</sup> to be repeated at the beginning and end of each prayer or ceremony show. With regard to our social duties, the key is given in the twentieth verse of Chapter X, which says "I am, O Gudâkesha (Lord of Sleep) !, the Self enshrined in the hearts of all beings (*Ahamâtma Gudâkesha sarva bhutâshaya sthitah*)." The great commandment of the law is, therefore, 'to love God with all your heart and your neighbour as yourself', and the maxim for practice corresponding to this law of feeling is 'do unto others as you would that they should do to you.' This establishes the two great virtues of Benevolence and Justice, included in the golden rule<sup>3</sup> of doing all good and no harm to others. The same is also the substance of the eighteen Puranas, which say 'Benevolence is merit and Injury (Latin-*injuria* or injustice) to others is sin (*Paropakârah punyaâya pâpâya parapidanam*).' The

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1 Cf. *Sandhyâm manasâ dhyâyeta*, etc. So we should perform *Sandhyâvandana* (rites). The *Sandhyâvandana* performed by *dhyâna* requires no water. 'It gives no trouble to the body or the speech.—*Brahmopaniṣad*.'

2 Cf. 'Upâtadurita kṣayadvârâ Shri Parameshvara prityartham' and 'Brahmârpanamastu'.

Cf. *Sarva karma phalatyâgam prâhustyâgam vichakṣanâh*—*B. G. XVIII 2*.

3 Cf. In daily life this (love) means two things; first that you shall be careful to do no hurt to any living thing; second that you shall always be watching for an opportunity to help.—*At the feet of the Master*.

principle underlying our natural or personal duties is, that we should take care of our body or person as a sailor would of his ship, because it helps us in crossing this ocean of grief. The virtue, which enables us to perform them satisfactorily, is temperance<sup>1</sup> or moderation. We are, therefore, asked, in the 17th verse of Chapter VI, to be moderate in the food and exercise we take, in the actions we perform and in sleeping and wakefulness. The most celebrated Maratha poet and philosopher, Tukârâma Mahârâja, gives all the three necessary or obligatory duties and their benign result, when offered to God, in one simple sentence<sup>2</sup> thus:—"Moderation in food, honest dealings and dispassion is the substance of all that is required for Salvation." But, if these are not offered to God, the Shruti (*Karmanâ pitri lokah*) says we shall have to go to the world of the dead ancestors. We are, therefore, emphatically commanded in Chapters III. 9<sup>3</sup> and IX. 27<sup>4</sup> to offer all these disinterested actions to God. This is the meaning of '*karmajam phalam tyaktvâ*'. The result of this is that we become '*manishinah*', i. e., our Reason, which is our real eye, is purified<sup>5</sup> and through the Grace of the

1 Cf. The foundation of piety is continence, but the summit of piety is the love of God.—*Select Sentences of Sextus the Pythagorean*.

2 Cf. Yuktichâ âhâra nitichâ vyavahâra / vairâgya teñ sâra tarâvayâ // *Tukârâma*.

3 Cf. Yajnârthâtkarmanonyatra lokoyam karma bandhanah / tadartham-karma Kaunteya muktasangah samâchara // *B. G. III. 9*.

4 Cf. Yatkaroshi yadashnâsi yajjuhoshi dadâsi yat / yattapasyasi Kaunteya tat kurushva Madarpanam // *B. G. IX. 27*.

5 Cf. Therefore he must become Reason, trusting his soul to Reason for guidance and support, that she may wakefully receive what it sees; and with this he must behold the One not admitting any element of sense, but gazing on the purest with pure Reason and with that which in reason is first.—*Plotinus*.



Preceptor (*Guru*) we are able to realize the Self. Then, by the practice (*Abhyāsa*) recommended in Chapter VI, the Individual Soul, who is, as it were, the reflection of God in this Pure Reason, is united to the Universal Soul who pervades everything. This union is expressed by the term '*buddhiyukta*<sup>1</sup>' in the verse. In the Bible also, sometimes, the spirit<sup>2</sup> of God is said to 'dwell in' the devotee, and once, the closeness of the union is expressed by the still stronger metaphor of a marriage—"he that is joined to the Lord is one Spirit." Such a person, having burnt all his '*kriyamāna*' and '*sanchita*', that is, the impressions of all his actions on the Reason, is released from the shackles of births (*janmabandhavinirmuktāh*) and achieves Freedom from births and deaths (*padam gachchhantyanāmaya*<sup>3</sup>) after death, when the whole of his '*prārabdha*' is exhausted. The great Sage Nārada says in his Bhakti Sūtras, "He who abandons the fruits of actions, dedicates all actions to God, and thereby becomes free from the influence of the pairs of opposites and develops uninterrupted Love towards God, saves himself as well as mankind (*Yah karmaphalam.....lokānstārayati—48-50*)." Arjuna seemed to be very much pleased with this theory, but the Blessed Lord, Who knew that the effect of the present teaching would last only for a short time, tells him, in the next two verses, that he would

1 Cf. Jo prastutiñ buddhi yukta / purvārdhiñ varnīlā Jivamukta // *Yathārthadīpikā*.

2 Cf. But ye are not in the flesh but in the Spirit, if so be that the spirit of God dwell in you.—*Romans, VIII. 9*.

Know ye not that ye are the temple of God and that the spirit of God dwelleth in you?—*I Cor. III. 16*.

3 Cf. Punarāvritti chintāmaya / roga tyāsa mhanaje āmaya / to nase aiseñ anāmaya / te padā pāvati buddhi yukta // *Yathārthadīpikā*.

enjoy true Bliss only when he realizes all that he has heard.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

**“ When your reason shall have crossed beyond this tangle of delusion, then will you become indifferent to things both heard and yet unheard. When your reason, perplexed by the doctrines of the Scriptures, will stand unshaken, steady in concentration, then will you be an adept in Yoga.”**

The tangled maze of delusion (*mohakalilam*) to be escaped is of two kinds. The first<sup>1</sup> is the belief that the mortal body is the Self itself. This is to be overcome by the analytic method known as ‘*Vyatireka Knowledge*’, which reveals the Self by separating the unreal elements, called matter, from the real spirit. The second<sup>2</sup> is the belief that matter has real existence, for, we do not know that in separating matter from spirit, we actually cast aside spirit, matter itself being nothing but spirit in various forms. This is destroyed by the synthetic method known as ‘*Anvaya Knowledge*’, when the mind’s purified eye sees the spirit in the Universe, just as the eye of the flesh sees water in ice, gold in ornaments and clay in pots. Now, Arjuna is told that, when he gets this double experience (*buddhirvyatitarishyati*) through the Grace of the

1 Cf. Jeneñichi dehâteñ aham aiseñ mhanatu / dehasambandhi yâteñ mâzeñ mânitu / aisâ ajnânavilâsa jo varttatu / kalila jâna tuñ yâteñ mhanije // *Ohitsadânandalahari*.

2 Cf. Hâ eka moha gelâ / toñ dusarâ moha âhe uralâ / kiñ âtmâ rajju tochi tâkilâ / vegalâ deha mhanoni // *Yathârthadipikâ*.

Guru, then only his Reason shall truly cease<sup>1</sup> to desire the pleasures ( fruits of action ) of this world or of the world to come ( *tadā gantāsi nirvedam*<sup>2</sup> ), which he has already heard or which he is likely to hear hereafter ( *shrotavyasya shrutasya cha* ). For, although at this moment he feels that he does not wish for anything, yet, without practical Knowledge, his mind is sure to be changed. When, however, his Reason ( *yadā te buddhih* ), which is confounded by what he has learnt from the Scriptures ( *Shrutivipratipannā* ) about the means for the acquisition of various objects, will, by Self-realization, stand perfectly unconcerned ( *sthāsyati nischalā* ) and be fixed<sup>3</sup> in concentration ( *samādhāvachalā* ), then he will be an adept in Yoga ( *yogamavāpsyasi* ) and enjoy Living-Freedom ( *Jivanmukti* ). In the next verse, Arjuna asks some questions about one, who has completed the whole course of Knowledge in this way.

अर्जुन उवाच—स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ ५४ ॥

**“What are the characteristics of one whose reason<sup>4</sup> is steady and who is fixed in concentration, O Keshava ! ( dear to both Brahmā and Shiva ) ? How does one with steady reason converse, how sit, how move about ?”**

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1 Cf. Parikshya lokān karmachitān Brahmano nirvedamāyāditi—*Mundākopanishad*.

2 Cf. Tevhāñ shruta phalāchi kāmānā / ashruta phalāchi vāsanā / tākonī buddhi tuzi Arjunā / nivala vairāgya pāvela // *Yathārthadīpikā*.

3 Cf. Evam samādhīñta sthira buddhi / tyāsa sthitaprajnatā siddhi / tyāchi vartanyāchi prasiddhi / te yoga shabdeñ jānāvi // *Yathārthadīpikā*.

Emaja shruti smritimāñ aganita phalavālāñ karma tathā vāda vivāda bharelāñ chhe tethi karī vhemamāñ padeli bhramita buddhi jyāre viśhrāma pāmi Paramātma svarupamāñ thāre tyāre kharo yoga sādhayo jānavo.—*Deivedi*.

4 Cf. Sthitaprajno yatirayam yah sadānandam ashnute / Brahmanyeva vilinātmā nirvikāro vinishkriyah // *Viveka Chudāmāni*, by Shankarāchārya.

Who can describe the great joy which a kind mother feels, when her beloved child begins to ask intelligent questions? With such joy Shri Bhagavân answers, in the next verse, the first out of the four questions, *viz.*, 'what are the characteristics of one whose Reason is steady (*sthitaprajnasya kâ bhâshâ*)?'

**श्रीभगवानुवाच—प्रजहाति यदा कामान्सर्वान्पार्थ मनेगतान् ।  
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञ तदोच्यते ॥ ५५ ॥**

**"When a man, O Pârtha ( Son of Prithâ )!, abandons all the desires interwoven in his mind and is content in the Self with the Self alone, then is he called of steady reason."**

When a man has a general aversion for temporal matters, like Arjuna, he is a fit candidate for Knowledge (*Mumukshu*). When he has acquired Knowledge and he works for Perfection (*Siddhi*), his mind sometimes, owing to previous tendencies (*Purvasaṅskâra*), thinks of external objects. He is then required to control it by means of hearing (*Shravana*) and practice (*Abhyâsa*). Such a man is called an Initiate or *Sâdhaka*. He, whose Pure Reason easily assimilates with the Eternal and who enjoys such infinite Bliss<sup>1</sup> of his own Self (*âtmanyevâtmanâ tushtah*) that he regards all worldly pleasures as something he has spitted out, and which it is impossible for him to accept again (*prajahâti yadâ kâman sarvân manogatân*), is said (*uchyate*) to be perfect (*Siddha*) and of steady Reason (*Sthitaprajnah*). In the next verse is described the state of his mind during the time he enjoys pleasure and suffers pain, awarded to

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<sup>1</sup> Cf. *Yadâsarve pramuchyante kâmaye'sya rihidi shritâh / athamartyo'mrito bhavatyatra Brahmasamashnute ॥ Brih. 4.4.7.*

him in accordance with the Law of Karma, as a result of his actions in the past lives.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

**“The meditating Initiate, whose mind is not distressed amidst pains, who has no longing amidst pleasures, and who is freed from affection, fear and anger, is called of steady reason.”**

An Initiate<sup>1</sup> is called here a *Muni*, because he tries to become perfect by means of *Manana* (conning). He is said to be of steady Reason (*sthitadhiruchyate*) when, while suffering pain, his mind is not at all agitated (*duhkheshvānūdṛṣṭamānāḥ*) and he does not wish that a similar calamity may not befall him again and, while enjoying pleasures, he is not puffed up and he does not thirst for more (*sukheshu vigata spriḥah*). He is free from love of material things (*vitārāga*), because he loves intensely his own real Self. He is destitute of fear (*bhaya*), because he knows by experience that the body and the external objects are all unreal. He is without anger (*krodha*), because he is indifferent to worldly pleasures and pains and has no occasion to blame anybody. These marks of a Perfect Man, all Initiates ought to bear in mind, in order that they too may attain, in due course, to that blessed state. The answer to the second question about his talk (*sthitadhiḥ kimprabhāṣeta*), is given in the following verse.

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

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1 Cf. *Yuktidrishtāntēṇ karuṇi / vicāra siddha kari manīṇ / heṇ manana jāne to 'Muni' / he sādḥaka dashā siddhāchi* // *Yathārthadīpikā*.

**‘His reason is steady, who has attachments nowhere, and who, come what may, good or ill, is not elated<sup>1</sup> with joy nor distressed with aversion.’**

What will a being, whose Reason is steady (*tasya prajñâ. pratishthitâ*), speak? Can we expect him to indulge in the idle prattle of the world, for which he has no attachment whatever (*yah sarvatrânabhisnehah*)? When he does not identify himself with the body, what will he talk about the wife or children or wealth or house of his body? Why will he open his mouth at all, who feels no exultation whenever anything agreeable happens in life, or who finds no reason to curse his fate on the occurrence of any disagreeable event (*tattatprâpya shubhâshubham nâbhinandati na dveshti*)? And yet, there is one subject<sup>2</sup> on which this great Soul, whose Reason is steady, does not fail to converse, when a proper occasion presents itself. The subject is the Love and Praises of God or the Knowledge of the Self, and the occasion is the company of a person, who is either a Seeker of Knowledge (*Mumukshu*) or an Initiate (*Sâdhaka*) or a Perfect Man who enjoys Living-Freedom (*Jivanmukta*). The next verse is the reply to the third question of Arjuna, *viz.*, how he sits or remains (*kimâsita*)?

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ॥

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥५८॥

**“His reason is steady when he withdraws his senses from the objects of sense, as the tortoise does its limbs all round.”**

1 Cf. Gomateñ kâhiñ pâve / tari santosheñ teneñ nâbhibhave / jo okhatenî nañgave / viśhâdâsî || *Jñāneshvari*.

2 Cf. Etale âvâ mahâtma kevala jñānaparâyana sadbodhanija vimala vâni vade chhe.—*Dvivedi*.

The difference between a Perfect Man (*prajñā pratishthitā*) and an ordinary man in this respect is, that the former is able to draw back (*sañharate*), without the least difficulty, his senses from the external objects (*indriyânindriyârthebhyah*), as soon as the necessary or unavoidable enjoyment of lawful pleasures, offered unsought, is over, as the tortoise (*kurmo'ngâniva*) easily draws in and out its limbs, or as a ball hit against a stone wall rebounds the moment it touches it, whereas the latter sticks permanently to the objects of sense, as does a ball to the mud wall against which it is hit. An Initiate, who has not yet acquired so much control over his senses, must, before he becomes perfect, meditate constantly on the point that the senses and their objects are no other than the Self he has realized. Here, a doubt having arisen in the mind of Arjuna whether a person, who avoids certain objects either because he is ill or because he observes a fast, is also to be classed among those whose Reason is steady, its solution is given immediately in the next verse.

विषया विनिवर्तते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥५९॥

**“ The sense-objects turn away from a dweller in the body, who is abstinent, but not the relish for them. When he has seen the Supreme, even the relish departs from him.”**

A person, who is suffering<sup>1</sup> from cold and cough,

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1 Cf. Koi rogi nirâhâra padyo hoyo to teni indriyo vishayamâtrathi pâchhi valeli rahe chhe. To te shuñ âvâ jnânini barâbara chhe? Avi shankâ durakaravâ kahe chhe ke kevala indriyo vasha kari vishayathi vâli levâmâñja samâdhi ke yoga sâdhatâñ nathi, pana jyâre vishayani vâsanâ pana manamâñthi mari jâya ane indriyo pâchhi vale tyâre khari samâdhi thai kahevâya. Hathayoga ane Râjayoganâ mârگا a prakâreja judâ pade chhe.

is prohibited from eating fried things, but he is anxiously waiting for the time when he recovers and is allowed to do full justice to them. In the same way, one, who is observing a fast (*nirâhârasya dehinah*) for a day in honour of some deity, no doubt abandons the sense-objects (*vishayâ vinivartante*) temporarily, but not the desire for them (*rasavarjam*), for, he is determined to consume, on the following morning, double the quantity of food he would otherwise have taken. Again, an ascetic, who aspires to a residence in heaven, also gives up pleasures in this world, but he expects in return to enjoy them thousandfold in the world to come. Such is not the case with the being whose Reason is steady. If it be possible for one, who tastes the nectar of the Gods or who is served with royal dishes every day, to care for the poor man's gruel (conjee) or the beggar's crust, then only will it be possible for one, who enjoys perpetually the Bliss of the sight of the Supreme, to have any relish for sense-objects (*raso'pyasya param drishtvâ nivartate*). In the next two verses, the Blessed Lord tells why even one, who has realized the Self, is required to control his senses and how he is able to accomplish this difficult task.

यततो ह्यपि कौंतेय पुरुषस्य विपश्चितः ।

इंद्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥

तानि सर्वाणि संयम्य युक्त आसीत् मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

**“The bolsterous senses of even him, O Kaunteya (Son of Kunti) !, who has realized the Self, though he be striving, wrench away his mind forcibly.**

Hathayogi kevala indriyonâ damanamâñ pade chhe ane Râjayogi manane mâravâ mâthe chhe. Râjayogavinâ Hathayoga na kâmo chhe ema atre Krishna Mahâtma sukshmarite samajâve chhe.—*Dvivedi*,



**Restraining them all, one should remain in absolute unity, Myself being his Supreme Goal. For, his reason is steady whose senses are controlled."**

The senses of the Jnâni (*purushasya vipaschitah indriyâni*), as it were, churn the mind, in order that it may fall into their clutches (*pramâthini*). The Initiate struggles hard (*yatato hyapi*) to control them (*tâni sarvâni sâñyamyâ*) by exercising his power of discrimination and by directing his mind to the study of the Self (*yukta âsita*), but unless he makes the Saguna<sup>1</sup> Brahma (*Personal God*) his Supreme Goal of Life (*Matpara*), the senses are sure to carry away his mind by force (*haranti prasabham manah*). Practice (*Abhyâsa*) and dispassion (*Vairâgya*) are, verily, the two principal means of Salvation, for, they serve as a ship to cross this ocean of delusion. But, without a helmsman, who will steer the ship? When the Initiate, therefore, remembers the Personal God, Who has assumed the nature of the Kalpavriksha, and seeks His help, he succeeds in controlling the senses (*vashehi yasyendriyâni*) and becomes perfect (*tasya prajñâ pratishthitâ*) in a very short time and with the greatest ease. The evil fate of the Initiate who neglects to do this, especially if he be not one who has fallen from Yoga (*Yogabhrashta*), for, in that case, his former practice

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<sup>1</sup> Cf. Na Vâsudevabhaktânâm aśubham vidyate kvachit—*Vishnu Sahasranâma*.

Pachhi 'yukta âsita Matpara' ityâdithi suchaveli Bhagavadnishthâ vividha prakâre-bija chha (7-12) adhyâyamâñ varnavi chhe.—*Devedi*.

Miñcha thora jayâ to Matpara / jnâni saguniñ sâdara / tyâsa târitoñ Miñ Sarveshvara / nirupana honâra heñ pudheñ // Evam aisâ Matpara / jnâtâ prayatni nara / tyâsa indriya parikara / vasha hoto // Jyâsa vasha indriyeñ / tochi sthitaprajna svayeñ / pratishthâ pâvali nishchayeñ / prajñâ tyâchi // *Yathârthadipikâ*.

( *Purvâbhyâsa* ) enables him to control his senses, is described in the next two verses.

ध्यायतो विषयान्पुंसः संगस्तेषूपजायते ।

संगात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

“ The man, who dwells on the objects of sense, conceives an attachment to them ; from attachment springs desire ; from desire anger is born. From anger proceeds delusion, from delusion confusion of the memory, from confusion of the memory loss of reason ; from loss of reason he perishes.”

When an Initiate thinks constantly of the sense-objects ( *dhyâyato vishayân puñsah* ), he naturally forms an attachment to them ( *sañga<sup>1</sup> steshupajâyate* ) which, in due course, is converted into a keen desire to possess<sup>2</sup> them ( *sangâtsanjâyate kâmah* ). Any delay or difficulty caused in securing them gives immediate birth to anger ( *kâmât krodho'bhijâyate* ). When anger grows powerful, one loses his power of discrimination ( *krodhâdbhavati sammohah* ) and by degrees forgets ( *smritivibhramah<sup>3</sup>* ) the lessons he has learnt from the Preceptor and the Scriptures. This forgetfulness tends to destroy the resolu-

1 Cf. Duhsangah sarvathaiva tyâjyah // kâmakrodha mobasmriti-bhrañsha buddhinâsha sarva nâsha kâranatvât // 43rd and 44th Bhakti Sûtras of Nîrâda.

2 Cf. Arthe hyavidyamânepi sañsritirna nivartate / dhyâyato vishayânasya svapne narthâgamo yathâ // Atæva shanaischittam prasaktamasa-tâm pathi / bhaktiyogena tivrena viraktyâ cha nayedvasham // Shri Bhâgavata.

3 Cf. Te smritiñta padatân bhrama / na hotân manâchâ sañyama / nâse buddhi utrama / svahita nischayâchi // Svahitâchyâ nischayâñ / Gurushâstra-bodheñ svayen / indriya manâchyâ jayeñ / boâ mârghiñ mokshâchyâ // To bharalâ vishaya vâsanâ râniñ / phâduni khâdalâ lâñdagyanîñ / evancha jâlâ dehâbhimâni / yathâpurva // Yathârthadîpikâ.

tion of the Reason (*smritibhbraṇṣhâdbuddhinâsho*) that he is the Soul Eternal, and thus he perishes (*pranashyati*), i.e., again identifies himself, as before, with the mortal body. Arjuna now says to himself that, whenever an Initiate enjoys even the unavoidable pleasures, though he may be afterwards withdrawing his senses like the limbs of the tortoise, 'I'ness' (*Ahankâra*) is sure to make its appearance. Under these circumstances, how can he obtain the Grace of God and its result, the Eternal Bliss? In the next two verses, we are, therefore, shown a simple but powerful means by which we can secure both.

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।

आत्मचर्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

**“But the well disciplined Soul, who moves among objects with senses free from likes and dislikes, self-controlled, obtains the full Grace of God. Having obtained full Grace, all his sorrows cease to exist, for, the reason of him, whose heart is overjoyed, soon becomes steady.”**

What Shri Krishna means to say is—“O Arjuna!, it is impossible to do any action without having the feeling of Ego (*Aham*<sup>1</sup>), but, this does not at all interfere with the pure<sup>2</sup> Soul (*vidheyâtma*), who knows by actual

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1 Cf. Deva mbane Arjunâ! / kâñbhîcha yâ ahampratyayâvinâ / na ghade, kimbahunâ / mi akartâtmatveñ vartena mhanata-se // Âtmâ akartâ majalâ / barave ritineñ samajalâ / aisâ akriya bhâva umajalâ / mhanuni pratyaya vâte tohi abahîkâra // Tetheñbi na sute aham pratyaya / kiñ karmamula aisâ buddhichâ nischaya / pari âtmâ kalatâñ akriya / abhâva jâlâ mipanâchâ // *Yâthârthadîpikâ*.

2 Cf. Râgadvêsha virâhiteñ indriyeñ vasha jññ tihñ / ghetto vishaya shuddhâtma to prasâdâsi pâvato // *Samashloki by Vâmana Pandita*.

experience that he is actionless<sup>1</sup> (*nishkriya*), and who attempts to see<sup>2</sup> God every where, so long as the senses with which he moves among objects (*vishayânindriyais-charan*) are free from love and hatred (*râgadvesha viyuktaistu*) and are under the control of his own Self (*âtma-vâshyaih*). He pays the debt of merit by enjoying pleasures and the debt of sin by suffering pain, and is glad to see that the accounts of the creditor are squared. He does not, however, entertain the least affection for a repetition of the pleasures or aversion for a repetition of the pain, because he does not want to contract further debts. Such a man is certainly favoured with the full Grace<sup>3</sup> (*prasâdamadhigachchhati*) of God, which extinguishes all pains (*sarvaduhkhânâm hânirasyopajâyate*). His heart is then overflowed with joy (*prasannachetaso*) to see the Lord of the Universe all round, and his Reason soon becomes steady in that experience (*hyâshu buddhih paryavatishthate*).” In the next two verses, the attention of Arjuna is drawn once more to the importance of self-control in attaining to this blissful state.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शांतिरशांतस्य कुतः सुखम् ॥ ६६ ॥

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुर्नावमिवांभसि ॥ ६७ ॥

Aisâ âpanachi kevala / bouni ase nischala—*Jñâneshevari*.

1 Cf. Yasyanâhankritobhâvo—*B. G. XVIII. 17*.

2 Cf. Yo Mâm pashyati sarvatra—*B. G. VI. 30*.

3 Cf. Nirgunatveñ saguna dhyâna / karitâñ aisin indriyeñ mana / jyâchîn tyâsa Jagajjivana / prasanna hoyâ // Jyâ prasâdeñ jivanmuktatâ / jnâni pâve bhajatâñ / tyâ prasâdâteñ tattvattâñ / to pâvato // ‘Prasâda’ mhanaje prasannatâ / jyâ prasâdeñ jivanmuktatâ / dyâvi vâte Anantâ / prasâda etheñ yâ nâûva // Prasâda pâvatâñ jnâni / hoyâ sarva dukkhâchi hâni / chitta tyâ prasâdeñ karuni / prasanna jyâcheñ // *Yathârthadipikâ*.

For, by Grace are ye saved through faith; and that not of yourselves; it is the gift of God.—*Ephesians, Chap. II. 8*.

Dhâtuh prasâdât—*Shruti*.

**“There is no Pure Reason for him who is not self-restrained ; nor for him, who is not self-restrained, is there meditation of the Personal God ; there is no peace for him, who is without meditation of the Personal God ; whence can there be happiness for the peaceless. For, the mind, which freely follows the roving senses, leads away the reason, just as the wind leads away a ship upon the waters.”**

A person is said to be ‘not self-restrained’ (*ayukta*<sup>1</sup>) when his senses are not free from likes and dislikes. Such a man, evidently, can have neither Pure Reason (*nāsti buddhih*) nor meditation (*bhāvanā*<sup>2</sup>) of the Personal God. He is said to be devoid of Pure Reason, because the fire of Knowledge, drawn out of his Reason by the friction of the instruction he received from the Preceptor, is in danger of being extinguished for want of the breeze of self-restraint. He is without meditation of the Personal God (*abhāvayatah*), because it is not possible for anyone to love God and sense-objects at one and the same time. He cannot, therefore, secure His Grace, without which how can one expect to obtain tranquility of mind (*shāntih*), which is the source of true happiness (*sukham*) ? The poet Ekanātha says<sup>3</sup> in his commentary on Shrimat

1 Cf. Tari ayukta jo kiñ ajita chitta jāna / *Ohṡadānandalahari*. Rāgadvēshavirahita / to indriyagrāmasaṅyukta / jyāchā indriyagrāma ayukta / ayukta mhanāvā to puruṣa || *Yathārthadīpikā*.

2 Cf. Bhāvije te bhāvanā / mhanaje sagunadhyāna kalpanā / bhāvanā-shabdeñ ghaḍenā / nirgunadhyāna || Kalpavēla sakala / pari na kalpavē chaitanya kevala / svataḥsiddha pāhatāñ nivala / kalpaka mana hoyā unmana || *Yathārthadīpikā*.

3 Cf. Sadguruchi kripā zāliyā purna / janachi hoyā Janārdana / maga jana vana vijana / bhinnābhinna bhāsenā || *Ekanāthi Bhāgavata*.

*Jñānadeva* mhane taraloñ taraloñ / ātāñ uddhariloñ Gurukripeñ ||

Bhâgavata that by the full Grace of the Preceptor, who is regarded as Saguna<sup>1</sup> Brahma, the world becomes God to the disciple and crowds of people, forest and solitude appear to him all as one, without any difference. One must, therefore, take care not to let loose<sup>2</sup> his mind (*mano'nuvidhiyate*) while the senses are doing their legitimate functions (*indriyânâm hi charatâm*). For, if he neglects this duty, the wind of worldly desires is sure to lead the ship of his Reason astray from the shores of the real Self (*tadasyaharati prajñâm vâyurnâvamivâmbhasi*). Now, after discussing all the *pros* and *cons*, Shri Krishna confirms the proposition already stated in reply to the third question of Arjuna about him whose Reason is steady.

तस्माद्यस्य महाबाहो निमृहीत्यादि सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

**“ Therefore, O mighty-armed !, his reason is steady, whose senses are fully restrained from the objects of sense.”**

Arjuna is called here mighty-armed (*mahâbâho*) to show that, as he has conquered many powerful enemies, he will not find it difficult to control his senses fully (*nigrihitâni sarvashah indriyâni*). The answer<sup>3</sup> to the

1 Cf. Guru Paramâtma Pareshu / aisâ jayâchâ vishvâsu / tyâchâ ânkita Mi Hrishikeshu / jo Jagadishu jagâchâ || *Ekanâthi Bhâgavata*.

Je pujai âkârakaum, tau sâdhu prataksha Deva.—*Dâdu Dâgâla*.

Guru pâsuni ghyâveñ jnâna / maga to Ishvara mhanoni tyâcheñ bhajana / tyâ bhajaneñ bânatase samâdhâna ! jeñ upadeshileñ, teñ juânachi bimbateñ Shruti mbane || ‘Yasya Deve parâ bhaktiryathâ Deve tathâ Gurau / tasyaite kathitâ hyarthâh prakâshyante mahâtmanah’ || *Yathârthadipikâ*.

2 Cf. Indriyâñchâ jaya sâdbuniyâñ mana / nirvishaya kârana ase tetheñ || *Tukârâma*.

3 Cf. To vartato aisâ agâ / kiñ svasvarupiñ nitya jagâ / chitta chaitanya yogâ / na visare kadhiñ || *Yathârthadipikâ*.

fourth and last question, how the perfect Jnâni moves about or conducts himself ( *vrajeta kim* ), given in the next verse, is that he always remembers the Self.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

**“ What is the night of all beings, there the self-controlled man is awake ; and where all beings are awake, that is the night of the right-seeing meditator.”**

The Self<sup>1</sup>, about whom everybody is in utter ignorance ( *yâ nishâ sarvabhutânâm* ), is what one, whose Reason is steady has, by self-restraint, fully realized ( *tasyâm-jagarti sañyami* ), whereas, the material things, of which everybody is fully conscious ( *yasyâm jāgrati bhutāni* ), the Initiate, who has acquired Perfection by meditation, sees as darkness ( *sâ nishâ pashyato muneh* ). He lives in the Self, he eats in the Self, he drinks in the Self, he wakes in the Self, he dreams in the Self, he sleeps in the Self, he talks in the Self, he laughs in the Self, he weeps in the Self, in short, he does everything, in the Self, of whom all the rest know nothing. On the other hand, the material world, with the minutest details of which every human being is perfectly familiar, he also sees, but how ?—without its desires and passions, just as we see, after sunset, darkness without the objects lying in the dark. A lady, fond of outward show, is charmed with the fascinating shapes of the different ornaments in a gold-smith's shop, but not so the shroff, who looks only to the quality and quantity of gold they contain. Similarly, a cow alone runs after green tender grass, but

1 Cf. Brahmanishthâ lokâṇsa rāti | tetheṇ jāgā hā ātmamati | vishaya nishtheṇta sarvāṇ jāgriti | te nishā yāsa, divasa lokāṇteṇ || Netriṇ dise andhakāra / pari andhakāriṇ jeje prakāra / te na disati taise vikāra / vishaya disoni tyāñtila na disati || *Yathārthadīpikā*.

not the cowman, whose dinner of bread and dawl (pulse) is in his hand-bag. Exactly so, when the ignorant<sup>1</sup> worldly men are tempted by the various objects around them, the self-controlled man sees nothing but the spirit, which pervades everywhere. Here, one may ask—how can we say that he, who actually enjoys pleasures, though they be unavoidable, lawful and unsought, has self<sup>2</sup>-control? The answer<sup>3</sup> given in the next verse is, that he who enjoys without desire is a self-controlled man.

आपूर्यमाणमचलप्रतिष्ठं

समुद्रमापः प्रविशन्ति यद्वात् ।

तद्वत्कामा यं प्रविशन्ति सर्वे

स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

“ He, into whom all enjoyments enter, as waters enter the sea, which, though (ever) being filled, changes not its level, finds peace ; not he, who desires enjoyments.”

The meaning of this in plain language is:—Just as the drops of rain<sup>4</sup> are quite unable to affect in any way ( *âpah pravishanti yadvat* ) the sea, which even thousands of rivers that flow into it cannot move an inch beyond its limits<sup>5</sup> ( *âpuryamânam achalapratishtham samudram* ), so the necessary worldly enjoyments are utterly powerless<sup>6</sup>

1 Cf. Yatravâ anyadivasyâttrânyonyatpashyet / yatravasyasarvamâtmaivâbhuttatkenakampashyet || *Brih. 2. 4. 14 and 4. 5. 15.*

2 Cf. Bhoga indriyagrâmiin / hotân mhanave kaisâ sañyami—*Yathârthadîpikâ.*

3 Cf. Bhogiin vâsanâ rahita / to sañyamicha jânâvâ nischita—*Yathârthadîpikâ.*

4 Cf. Aisi pratishthâ achala / mahânadyâñsa na karave chauchala tyâñta parjanya binducheñ jala / praveshe jaiseñ || *Yathârthadîpikâ.*

5 Cf. Achalapratishtham mhanije maryâdâ na sândi—*Chitsadânandalahari.*

Jema nadi nada ityâdithi abonisha bharâto evo samudra, varshâdhâ navâ navâ jalathi bharâto jâya chhe pana maryâdâ tyajato nathi.—*Drivedi.*

6 Cf. Evam samudrâcheñ jaiseñ nirvikârapana / taiseñ sthitaprajnâsi ase



( *tadvatkâmâ yam pravishanti sarve* ) to disturb, even in the least degree, the self-control of the Soul, whose Bliss surpasses exceedingly that of all the men and Gods in the Universe put together. Such a one obtains peace or tranquility ( *sa shântimâpnoti* ), and not the man who lusts for enjoyments ( *na kâmakâmi* ). The latter is, on the other hand, puffed up by the acquisition of a little more wealth or higher position in life, like the stream which overflows its banks by a slight excess of water either from the clouds or from the adjoining rivers. Arjuna, being now satisfied that one, whose Reason is steady, has self-control, in spite of his enjoying freely the pleasures which fall to his lot, wishes to know the means<sup>1</sup>, which enable an Initiate to attain to this state. His desire is fulfilled in the next verse.

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।

निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ ७१ ॥

**“ The man, who, abandoning all desires, goes through life free from attachments, who is free from (feelings of) ‘my’ness and ‘I’ness, attains to Peace.”**

The means suggested for the accomplishment of Peace (*shântimadhigachchhati*) are:— to be desireless (*nihsprīhah*) and to let the senses work without any attachment (*vihāya kāmānyah sarvānpumānscharati*), without calling one’s wife, children and property as his own (*nirmamo*) and without identifying oneself with the body (*nirahankārah*). This is not a difficult task for one who is fond of his own *real* Self. Now, in the next

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jāna / tyāprati sarva vihita kāmā praveshati āpana / prārabdheñ karuna na ichchhitāñhi || *Chitsadānandalahari*.

Tema je juāninā ātmāmāñ sarva kāmānāo āve jāya, chhatāñ sthiratā tale nahi teja kharo mahātmā—Jivanmukta.—*Dvivedi*.

1 Cf. Pari mbane he padavi sādhaveñ kaisi pāvāvi—*Yathārthadīpikā*.

verse, which is the last verse of the Chapter, Shri Krishna tells Arjuna the great importance of this most blissful state.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वास्यामंतकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥

इति श्रीमद्भगवद्गीतासूप निषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन—  
संवादे सांख्ययोगो नाम द्वितीयोऽध्यायः ॥

**“ This is the Brahmika state, O Kaunteya (Son of Kunti)!, which reached, none is deluded; he, who remains in it even in the last moments<sup>1</sup>, attains the Brahmika Bliss (*Brahma Nirvâna*<sup>2</sup>). Thus ends the Second Chapter, entitled ‘Yoga by the Sâmkhya’, in the dialogue between Shri Krishna and Arjuna on the Yoga philosophy of the Knowledge of the Eternal in the glorious Upanishads of the Bhagavad-Gîtâ.”**

The mode<sup>3</sup> of living of one whose Reason is steady, described above, is the state of the Eternal Brahma itself (*Brâhmi sthitiḥ*). Everybody possesses it, but is not aware of it. The man of steady Reason has not brought his Soul from outside nor has the Ignorant man lost it. The only difference between them is, that the

1 Cf. Panchadashikâra bijâ prakaranane ante â shlokanuñ vivechana karatâñ ‘antakâle’ etale marana samaye ema suchave chhe. Maranepana jo advaitabuddhi dridha thai to moksha thâya.—*Drivedi*.

2 Cf. Brahma-nirvâna (II. 72), i. e., extinction—not of consciousness, but of the *limitations* which consciousness vicariously assumes in its conjunction with matter, or measure (II. 14)—in Brahma or Real Selfhood.—*The Gospel of Life, Vol. I.*

3 Cf. Pârthâ he tujapratī / je sângitali sthitaprajnâchi riti / he Para-brahmîñchi sthiti / jâna tuñ // He jyâsa tyâsa âhe / parañtu buddhi aiseñ na pâhe / pâhe tari na râhe / Brahmasthitiñta // Brahma âtmâ âpulâ / sthitaprajneñ nâhin ânilâ / itariñ nâhiñ gamâvilâ / pari buddhi tanmaya sthitaprajnâchi // *Yathârthadipikâ*.

former has realized the Self through the Grace of the Guru and enjoys his own Bliss, whereas the latter, through the inherent tendencies of previous lives, has continued to identify himself with the body and suffer the pains of the births and deaths of something which is not himself. He, who has once been in this state of the Brahma, is not deluded again (*nainâm prāpya vimuhyati*), for, when one has dipped himself into the ocean of immortality, he does not see the waves or the foam as different from it. Now, if Arjuna were to admit the importance of this state, but urge that it was one which it would take much time and trouble to reach, Shri Krishna says, in encouraging words, that whoso fortunately meets<sup>1</sup> a Master at the very hour of death, and, through His Grace realizing the Self, merges himself into it even for a moment (*sthitvāsyāmantakālepi*), obtains Salvation (*Brahmanirvānamrichchhati*). What wonder, then, is there in the fact that an Initiate, who has been making steady progress for some time, becomes free if he dies in this state? In case he lives to complete his course, he undoubtedly enjoys Living-Freedom (*Jivanmukti*). But it is to be borne in mind that, as there is no certainty of life, one must set to work at once, without any loss of time, and follow earnestly the instructions given in this Chapter, which contains an abstract of the whole Gitā. "The wise should take to devotion of the Blessed Lord", says<sup>2</sup> Prahlāda, "from early years. It is a rare good fortune to have human re-incarnation. Life is ephemeral and its short term should be made to yield as much as one can extract out of it."

1 Cf. Dehānte Devah Parabrahma tārakam vyāchashte—*Shruti*. This happens in the case of persons who are very anxious to have Knowledge of the Self, but are unable to get their heart sufficiently purified owing to their bad actions in the past life.

2 Cf. Shri Bhāgavata, VII, 6, 1.

At the beginning of the Chapter, Arjuna, who was already in a despondent mood (*Tamtathā kṛipayāvishtam &c.—II. 1*), having been taunted by Shri Krishna (*Kutastvākashmalamidam.....tyaktvottishtha Parantapa—II. 2 & 3*), is at a loss to know what to do. He ventures not to fight for fear of sin, and he hesitates to withdraw from the battle for fear of shame. He is in a dilemma. He surrenders himself, therefore, to the Will of the Lord and begs of Him to guide him in determining the course he should adopt (*Shādhi mām Tvām prapannam—II. 7*). The Lord takes this opportunity to impart to him Knowledge of the Self, and by saying, "Thou grieveest for those that should not be grieved" (*Ashochyānanvashochastvam—II. 11*), begins with the Sāṅkhya Philosophy, which treats of what is considered by the Shāstras as the first step necessary for the acquisition of Knowledge, *viz.*, discrimination of the Self from the non-Self (*Ātmānātmaviveka*<sup>1</sup>). He proves, against the doctrines of the Dualists and the Materialists, that the Soul 'kills not, nor is he killed' (*Nāyam hanti na hanyate—II. 19*) and sums up the arguments in the 38th verse by asking Arjuna to prepare for battle with equanimity (*Sukhaduḥkhe same kṛtvā.....yuddhāya yujyasva—II. 38*), *i. e.*, with a mind free from the pairs of opposites. Then, He takes up 'Yoga<sup>2</sup>', in which we are told that, if one wishes to cross over the ocean of sorrows, he must know the Self, who is the Bliss<sup>3</sup> spoken of by the Vedas. To acquire Knowledge of the Self,

1 Cf. This is to be done in the company of saints (*Satsaṅgati*) by means of Shṛavana or hearing (*Mokṣahetumāha satāṁsangairevātra kāraṇam prathamam smṛitamiti*).

2 Cf. Mrs. Besant says in one of her lectures—"It is Karma Yoga, the Yoga of Action. But what action? The action which is sacrifice; and so it may be fitly called the Yoga of Sacrifice. Now this preliminary yoga of action or of sacrifice, is sometimes simply called Yoga without any prefix."

3 Cf. "Shokasya pāram tārayatu—Sukhantveva vijjñāsitavyam."

it is necessary to have a pure heart. This statement is corroborated by the Religions<sup>1</sup> and Saints of almost all the nations. The Saint Tukârâma says distinctly in<sup>2</sup> one of his poems "Make your heart pure and God will come and dwell<sup>3</sup> in it." For the purification of heart, the principal directions given are two, viz., (1st) to secure renunciation<sup>4</sup> ( *Sannyâsa* ), by avoiding entirely the optional or selfish actions mentioned in the Vedas, and (2ndly) to perform the necessary actions disinterestedly and offer<sup>5</sup> them as sacrifice ( *Tyâga or abstention—XVIII. 2* ) to God ( *Yogasthah kuru karmâni sangam tyaktvâ—II. 48* ). This is called Karma Yoga or the Path of Action, the details of which are given in the next Chapter. When

1 Cf. 'Vishuddhasattvastu' and 'rhidâ manishi manasâbhiklpto'.

Blessed are the pure in heart, for they alone shall see God.—*The Holy Bible*.

Ahura, bestower of pure blessings, and prosperity (and) all knowing, teaches high wisdom, clothed in mysterious words, to those initiated, in consideration of their purity.—*Yasna XLVIII. 3. Light of the Avestâ and the Gâthas*.

2 Cf. Tukâ mhane chitta karâveñi nirmala / eoni Gopâla râhe tetheñ—*Tukârâma*.

3 Cf. The Divinity has not a place more allied to his nature than a pure and holy soul.—*The Pythagorean Sentences of Demophilus*.

4 This is the second necessary step given in the Shastras for the acquisition of Knowledge. It is called ' *Ihâmutraphalabhoga virakti* '.

5 Cf. Next, we are instructed that Love towards Ahura is revealed only in perfect Self-sacrifice and dedication to His work, of love, peace, progress and good will, and entire resignation to His will, and renunciation of all rewards, resultant from a noble, selfless life.—*Light of the Avestâ and the Gâthas*.

Dharmate birati joga te jnânâ / jnâna-mochcha-prada beda bakhânâ—*Tulasidâsa*. The meaning is "The Vedas declare that, if one does his duty (necessary work) disinterestedly, he secures dispassion. If he offers it to God, he gets Knowledge and Knowledge gives Salvation." But if one does optional or selfish ( *Sakâma* ) work mentioned in the Vedas, he goes to heaven. If he does the necessary work but does not offer it to God, he goes to Pitriloka or the world of the dead ancestors.

the heart is purified, the candidate (*Jijnâsu*) is asked to secure Knowledge (*Buddhau sharanamanvichchha—II. 49*) through the Grace of the Preceptor<sup>1</sup> (*Âchâryavân purusho veda—Shruti*). An Initiate (*Sâdhaka*), who has realized the Self, though he be persevering in his endeavours (*Yatañohyapi—II. 60*) to become perfect, is in danger of being led astray by his senses (*Indriyâni.....haranti prasabham manah—II. 60*) owing to the inherent tendencies of his previous lives. He is, therefore, directed to control all his senses and unite his Reason to the Self, making Shri Krishna, that is, the Saguna Brahma or Personal God, his only resort or Supreme Goal (*Tâni sarvâni sañyamy yukta âsita Matparah—II. 61*). The adoption of this course secures for him the Grace (*Prasâdamadhigachchhati—II. 64*) of the Merciful Father, by which his Reason soon becomes steady (*Hyâshu buddhih paryavatishthate—II. 65*). He then destroys his Sanchita and Kriyamâna, which consist of the impressions of all his merit and sin (*Buddhiyukto jahâtiha ubhe sukrita dushkrite—II. 50*), and enjoys Living-Freedom (*Jivanmukti*) till the death of the body, which occurs as soon as his Prârabdha, *viz.*, the fruit of past actions in the shape of pleasures and pain to be enjoyed or suffered in this life, is exhausted, when he obtains Salvation (*Brahma nirvânâmanrichchhati—II. 72*). The moral of this Chapter is, therefore, that everyone, who is a Seeker of Knowledge (*Jijnâsu or Mumukshu*) or an Initiate (*Arthârthi or Sâdhaka*), must perform, faithfully and disinterestedly, all the necessary religious, social and personal duties, which fall to his lot, and offer<sup>2</sup> them

1 Cf. I am the door; by Me if any man enter in, he shall be saved.—*The Holy Bible.*

2 Cf. Sukrita vaidika laukika Pândavâ, Maja samarpuni tuñ kari tândavâ / karisi homisi bhakshisi deshi re, Majamadheñ samarpita teñ shire.—*Vâmana Pandita.*

as sacrifice to the Saguna<sup>1</sup> Brahma (Personal God), Who is the Creator of this Universe and the Author of the Scriptures, with the following prayer, fully believing in His attributes—especially in the nature of the Kalpavriksha He assumes—and make his Reason Steady ( *Sthitaprajna* ).

“O Merciful Lord, Who art my only resort, let me not be attached to this body or to any of the forms of objects around me, because I find by the Scriptures, as well as by the words of the Saints and my own Reason and Conscience, that they are transient and painful; let me taste the sweetness of Thyself, Who art the blissful essence of everything in this world, let one and all the desires, which cling to me through the inherent tendencies of my past actions, be utterly destroyed; and let me love with all my heart and soul Thee—Thee alone.”

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1 Cf. Yo Brahmānam vidadhāti purvam, yo vai Vedānscha prahinoti tasmai, Tamha, Devam ātma buddhi prakāsham mumukshurvai sharanam aham prapadye—*Śruti*.

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## CHAPTER III

### ( TRITIYODHYÂYAH )

*SÝNOPSIS—A Karma Yogin, or one who follows the Path of Action (Karma Yoga), has first to do the necessary duties (Niyatam kuru and Kâryam karma samâchâra—III. 8 and 19 ) which fall to his lot, and not to remain actibnless (Nakarmanâm anârambhât.....adhigachchhati—III. 4), nor to do the optional (Sakâma) duties prescribed by the Vedas, or any other selfish (Saktah—III. 25) work or work that is not his own ( Paradharmo bhayâvah—III. 35 ) and, secondly, to offer them as Sacrifice to the Personal God ( Yajñârthât.....samâchâra—III. 9 ), which means to control the senses (Indriyâni niyamyâ—III. 41) by having no other desire (Mukta sangah and Asaktah—III. 9 and 19) than that of Self-realization or the Love of God and to believe himself to be not the real doer (Ahankâra vimudhâtmâkartâ'hamiti manyate—III. 27), but the mere spectator, of his actions, which are born of the qualities of Nature ( Prakritih kriyamânâni gunaih—III. 27), as the unavoidable result of his actions in past lives (Kâryate hyavashah karma sarvah prakritijairgunaih—III. 5).*

Oh Sweet Lord !, in Thy Love, Thou hast assumed a manifest form. O Thou !, Who art without Cause and the first Cause of all, and Who dost exist at all times and in all places. Thou abidest in the Higher Worlds, Thou dost not avoid the Lower Regions, and Thou livest with



us joyfully here on this earth too! Thou art, however, always to be found only in the company of Saints, where, every moment, Thy names and praises are sung! Although Thou dwellest in us and all around us, yet, Thou art to be realized by discrimination alone through Love, which is nothing but a development of Faith in Thy Scriptures. There, dost Thou provide for both the classes of Thy worshippers, *viz.*, those who work with motives (*Sakâma*) and those who work disinterestedly (*Nishkâma*). Pray, explain to us clearly how the former enjoy the pleasures of heaven, which are transitory, and the latter Thy Eternal Bliss through Knowledge, which is the result of Sacrifice. "In the development of Love", says<sup>1</sup> Nârada in his Bhakti Sutras, "one must not neglect to observe social customs and ceremonies, but, on the contrary, one should surely attend to their due performance together with the surrender of all consequences to God." Arjuna listened attentively to the whole of the Second Discourse, which touches briefly all that one has to do to cross over this ocean of grief, but, as he was still unwilling to fight, he grasped firmly the words, which Shri Krishna uttered in the first half of the 49th verse, *viz.*, that action was far inferior to the union of the Pure Reason (*Durena hyavaram karma buddhiyogât*), and puts the following question, forgetting what he had heard about the importance of disinterested actions in purifying the heart—a step absolutely necessary for Self-realization.

अर्जुन उवाच—ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।

तर्त्तिक कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥

**"If Knowledge is thought by Thee, O Janârdana (Destroyer of Men)!, to be superior to action, why,**

1 Cf. Na tatsiddhau loka vyavahâro heyah kintu phalatyâgastatsâdhanancha kâryameva ॥ 62 ॥ Translated by Paul.

**then, dost Thou, O Keshava (Friend of both Brahmâ and Shiva) !, impel me to this dreadful action ?”**

Arjuna expresses, in this verse, his desire to secure Salvation by following the Path of Knowledge and giving up action (*karma*), which the Lord Himself had declared to be much inferior (*jâyasi chet karmanaste matâ buddhih*), and asks Him why he is forced to engage in war (*kim karmani ghore mâm niyojayasi*). He is not at all afraid of any injury from the deities presiding over Karma, because Keshava<sup>1</sup>, the God of Gods, is his friend and guide. Shri Krishna naturally smiled when he heard this question, as He thought that the disciple had not understood Him properly. Arjuna, therefore, suspected that he must have missed some point, and carefully cast a glance in his mind over all that he had heard in the Second Chapter. He was thus able to remember the words of the World Saviour in the second half of the 31st verse, *viz.*, that there is nothing more wholesome to a Kshatriya than a righteous war (*Dharmyâddhi yuddhâ-chchhreyo' nyat Kshatriyasya na vidyate*). This leads him to complain, in the next verse, that his mind is disturbed by the apparently doubtful speech of Shri Krishna, to Whom he begs that He may be pleased to declare determinately the course, which He wishes him to adopt.

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

**“Thou seemest to confuse my reason by ambiguous words ; therefore, tell me one thing decisively by which I may attain Bliss.”**

Arjuna means to say here as follows:—“Thy behests, O Blessed Lord !, appear paradoxical. Once Thou

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1 Of. 'Ka' Brahmâ 'isha' Shiva / doghe vasha jayâ to Keshava / to Tuñ shiriñ asatâñ, Deva / kâya karitila mâzeñ || *Yathârthadîpikâ*.

seemest to attach importance to actions, and again to Self-realization. These equivocal words, which flow from Thy lips, create confusion in my mind (*Vyāmishrenēva vākyena buddhim mohayasiva me*). Let it not, however, for a moment be supposed, O Merciful Father!, that I lay the blame<sup>1</sup> upon Thee, for I openly acknowledge the folly of the feelings, which arise in my impure mind on hearing them. If it be possible for a mother to poison her child, if it be possible for darkness to dwell in the regions of the sun, if it be possible for the moon to burn the earth to ashes, then alone would it be possible for Thee to cause this confusion in the mind of one, for whose spiritual advancement Thou art engaged in imparting the secret Knowledge of the Vedas. I am extremely dull. Owing to the inherent tendencies of my previous lives, I am sorry, I am unable to comprehend properly the plain truths, which Thou art so kindly explaining in the simplest possible ways. Pray, forgive my sins, and point out to me, with certainty, as Thou wouldst to an ignorant child, one straight road which would lead me to the highest good (*tadekam vada nischitya yena shreyo'hamāpnuyām*).<sup>2</sup> Shri Krishna now gives a reply, which clears his doubt and makes him happy.

**श्रीभगवानुवाच—लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।  
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ ३ ॥**

**“In this world, as I have already said, O sinless one!, there is a two-fold path—that of the Sāṅkhyas<sup>2</sup> by Knowledge and that of the Yogins<sup>3</sup> by actions.”**

1 Cf. Mhanunī Tuñ na mohisi / tari vākyēñ Tuñchi bolasi / yālāgiñ mudhatvēñ mānasiñ / moha karitosi heñ vāte || *Yathārthadipikā*.

2 Cf. Kiñ chittashuddhi jyāñchi jāli / ātmatā bari kaloñ āli / tyāñsa nishthā Myāñ bolili / jñānayogeñ || *Yathārthadipikā*.

3 Cf. Aho antahkarana shuddhicha lāguna / Ishvariñ karmachi yojije

By using the word 'sinless' (*anagha*), Shri Krishna gives Arjuna to understand that he need not repent for the complaint he has made, as it is natural for even the most obedient disciples to forget for a while, in their anxiety to know the truth clearly, their delicate relations to the Master. In Chapter II. 39, the Blessed Lord speaks of the two paths followed in this world (*loke's min dvividhâ nishthâ*), one of which is the Path of Knowledge (*Jnâna Yoga*) and the other is the Path of Action (*Karma Yoga*). The Path of Knowledge is for those, whose hearts have been purified by the discrimination of the Eternal from the non-Eternal (*sâmkhyânâm*). They have to meditate on the Self, whom they have realised, and in order that they may be able to do so with ease, they have to control (*sañyamyâ*) their senses and surrender themselves unreservedly (*Matparah*) to the Will of the Personal God (*Saguna Brahma*). The Path of Action is for those, whose hearts are still impure (*yoginâm*). They have to do their duty disinterestedly (*nishkâma*) and to offer it to God (*yogastha*). That is why Arjuna is told that nothing is better for his martial Soul than lawful war. After explaining clearly in this verse the distinction<sup>1</sup> between the path of the Sâmkhyas and that of the Yogins, Shri Krishna declares, in the next verse, that it is not possible for anybody to avoid his duty and acquire Knowledge at the same time.

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sarvathâ jâna / mhanoni yoga mhanati karmayogâ lâguna / jnânârtha jâna upadesihî // *Chitsadânandalahari*.

1 Cf. Tyâvari shuddhântahkaranâsi / jnânayoga hâ jâna sarvasveñsi / chitta shuddhiparyanta karma asbuddhâsi / jâna sarvañshiñ bolilâ // *Chitsadânandalahari*.

Taiseñ vihañgama mateñ / adhisthuni jnânâteñ / sâmkhya sadya mokshâteñ âkaliti // Era yogiye karmâdhâreñ / vihiteñchi nijâchâreñ / purnatâ avasareñ / pâvate hoñti // *Jnâneshtvari*.

न चाप्यस्यैव नानैककर्म्यं पुरुषोऽश्नुते ।

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

“Man does not attain to the Knowledge of the Self (Naishkarmya literally means ‘freedom from action’) by shunning action; nor does he rise to perfection by mere renouncements.”

Here, ‘Knowledge’ is called ‘naishkarmya<sup>1</sup>’ or ‘freedom from action’, because Knowledge can never become the direct result of action. But, so long as one does not begin<sup>2</sup> to do any action (*na karmanâmanârabhât*), it is impossible for him to secure purification of heart, which is necessary for Self-realization (*naishkarmyam*). Therefore, it is said in the first half of this verse, that, by abstaining from action, nobody can ever identify himself with Brahma (*na karmanâmanârambhânnishkarmyam purusho’shnute*). When Arjuna heard this, he thought he would take the holy orders and, by bidding farewell to actions, follow the Path of Knowledge. This makes the Master say, in the second half of the verse, that outward renunciation in the case of a person possessing an impure heart, is utterly useless for gaining perfection (*na cha sannyasanâdeva siddhim samadhigachchhati*). He now tells Arjuna in the next verse, that, in the nature of things, action is unavoidable.

नहि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

1 Cf. Karmâchi siddhi jnâna / navhe heñ satya vachana / parantu karmeñ shuddha mana / tevhâñ jnâna tyâsa hoyâ // Evam karmeñchi na mhanave jnâna / mhanoni jnânâcheñ nâñva Jagajjivana / naishkarmya mbane heñ Bhagavadvachana / vâkhânâveñ yâ bhâveñ // *Yathârthadîpikâ*.

2 The word ‘beginning’ (*Ârambha*) in this verse suggests a reference to Chapter II. 40, in which it is stated that in Yoga nothing that is commenced is abortive (*Nehâbhikramanâshosti*).

**“ No one, indeed, ever remains, even for an instant, actionless ; for, the qualities born of Nature impel every one, uncontrollably (not having free will<sup>1</sup>), to action.”**

Here, Arjuna is asked that, even if he were to avoid religious and social duties by becoming a Sannyâsin (ascetic), how could he avoid personal or self-regarding duties ? He must eat, he must drink, he must walk and do many other things necessary for the preservation of his body. The qualities born of Nature would compel him (*prakritijair gunair kâr्याte karma*) into some act or other every second (*nahi kaschitkshanamapij âtu tishthatya-karmakrit*), whether he wishes or not (*avashah*), just as the wind drives away the dried leaves of trees, helpless as they are. “I find, first of all”, says Professor Henri Bergson, “that I pass from state to state. I am warm or cold, I am merry or sad, I work or I do nothing, I look at what is around me or I think of something else. Sensations, feelings, volitions, ideas—such are the changes into which my existence is divided and which colour it in turns. I change<sup>2</sup>, then, without ceasing.”

1 That is, in the matter of action. *Vide* Commentary, Chapter II, verses 49 and 50.

*Cf.* The sixth great point of faith, which the Mahomedans are taught by the Koran to believe, is God's absolute decree, and predestination both of good and evil.—*The Koran by Sale*.

Ahura Himself (is) the dispenser of justice. Howsoever He wills, so may it befall us.—*Yasna XXIX. 4*.

2 *Cf.* Moreover each object, though appearing solid, is but an aggregation of particles of matter in a state of ceaseless vibration. Hence even the seemingly solid matter has its ceaseless change. Only it is a change in space. Coming to the mind, we find there is change in it also ; but it is a change of state. The mind is ever running through the laws of association of ideas, similar and dissimilar, as Bain puts it. Even when we see the same object again or remember a thought, it is not the same object or thought that is repeated again in our mind. There are some additions

But, if any one attempts forcibly to suppress the organs of action, Shri Krishna calls him a hypocrite in the next verse.

कर्मैन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

**“The self-deluded man, who sits restraining the organs of action, while thinking in his mind on the objects of sense, is called a person of false conduct.”**

The fool (*vimudhâtmâ*), who does not allow Nature to do its legitimate work (*karmendriyâni sañyamya*), is an obstructionist<sup>1</sup>, and he must always remain restless, as he is unable to enjoy the objects of sense, which wholly occupy his mind (*ya âste manasâ smaran indriyârthân*). His devotion resembles that of a crane, who stands on one leg with his eyes closed, as if deeply engaged in meditation, but who, all the time, watches for an opportunity to pounce upon a fish that may happen to spring out of the water around him. This is nothing but hypocrisy (*mithyâchârah*). Arjuna is, therefore, warned against committing such a silly mistake, and is advised to follow the course of the Karma-Yogin, which is described in the next three verses.

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or subtractions. Hence whether we study mind or matter, there is always change; in the case of the former, there is a change of state, which is becoming; in the case of the latter, there is the change of place, which is moving. Hence all are moving or becoming. The universe is nothing but a vast ceaseless change of moving and becoming.—*Professor Bergson and the Hindu Vedanta.*

1 Cf. The whole question may be summed up thus. The *Self* never even began to act. It cannot therefore be said to cease from *act*. (XVIII.16.)

The bodies are *themselves Activity*, and cannot therefore cease from *act*. (XVIII.11.)

What has been mistaken for cessation from action, is simply the ceasing to confuse one's *Self* with the activities of one's various bodies, gross and subtle. A very simple misunderstanding.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।  
 कर्मेन्द्रियैः कर्तव्ययोगमसक्तः स विशिष्यते ॥ ७ ॥  
 नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।  
 शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ ८ ॥  
 यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबंधनः ।  
 तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर ॥ ९ ॥

“ But he, O Arjuna !, who, controlling the senses by the mind, and being without attachment, engages in Karma<sup>1</sup> Yoga with the organs of action, is far worthier. Do your allotted action, for, action is superior to inaction, and even the maintenance of your body would not be possible with inaction. This world is fettered by all action other than what is performed for the purpose of sacrifice to God; for His sake, O Kaunteya (Son of Kunti) !, do you perform action, free from attachment.”

He, who restrains his senses by his mind (*yastvin-driyâni manasâ niyamyâ*) and begins to do actions which fall to his lot<sup>2</sup> (*ârabhate karmendriyaih karmayogam*),

Thus ‘cease from action’ does not mean ‘make your bodies motionless’ (that would be mere obstructive action) but it means ‘Realise your *Self* actless at the back of all action.’—*The Gospel of Life, Vol. I.*

1 Cf. Thus, not being motivated by *karmaphala* or personal gain, acting without *sañga*, i. e., impersonally—such is the negative definition of Karma Yoga. But the elimination of wrong motives is not enough. Negative precept is broomstick morality at best—fit but to clear the way for something positive. That something positive is *Sacrifice*.—*The Gospel of Life, Vol. I.*

2 Cf. Jo ina karma niko kare / taje kâma âskati || Sakala samarpe Ishvarahi / tabahi upaje bhakti || *Suñâdara Vilâsa.*

Perform the duties that come in your way, and are imposed on you by karma, individual, family, social, national, for those are placed there for you by the Lord. A right actor does not go rushing about seeking for activities; he takes the activity that comes naturally in his way, and strives to perform it perfectly, remembering in every function that he is the Lord in action, and is not truly the doer of the action ( III. 27 ).—*Discrimination and Sacrifice.*



without any desire of fruit (*asaktah*), is certainly superior (*sa vishishyate*) to him who ceases to do any actions. For, "though the ascetic's body may be in the jungle, his thoughts may be in the world. Shri Krishna, therefore, teaches that the real importance lies not in physical but in mental isolation." The word 'Arjuna', which is also the name of a tree, is purposely used here to suggest that the Disciple should avoid remaining inactive, like an inanimate object. Shri Krishna, then, by asking Arjuna to do '*niyatam karma*' or 'prescribed duties'—for, action is superior to inaction (*karma jyâyo hyakarmanah*)—specifies the kind of disinterested actions a Karma-Yogin has to perform. They include all the obligations imposed on the individual by the several religious, moral and social codes of the times he lives in. Supposing one were to avoid these, how would it be possible for him to avoid action altogether, when even the support of the body cannot be accomplished with inaction (*sharirayâtrâpi cha te na prasiddhyedakarmanah*). And yet, the faithful performance of the 'prescribed duties', without desire of the specific return<sup>1</sup> they bring to you, is not sufficient to effect the purification of heart necessary for Self-realization. For, it is the nature of action, whether it be good or bad, disinterested or selfish, to fetter<sup>2</sup> (*karma bandhanah*), just as it is the nature of poison to kill. Disinterested actions would, therefore, instead of

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1 *Cf.* In order that this may be so, man must not only lose attachment to the fruit of action, but he must do all action as sacrifice. The fruits belong to the Lord who guides; the result goes to the Lord, when the action is done as *sacrifice*, for man has nothing to do with a sacrifice, save with the making of it, and that which is the fruit of sacrifice is taken up by the higher powers and directed to necessary ends.—*Discrimination and Sacrifice.*

2 *Cf.* Karmanâ baddhyate jañtuh—*Smṛiti.*

taking you to heaven or hell, take you to the abode of the deceased ancestors (*Karmanâ pitrilokah*), as they too are in themselves unable to prevent the cycle of births and deaths. But, as the most deadly poisons, put into the hands of a skilled physician, are able to save life, so, the very actions, which are the harbingers of death, offered as sacrifice to the Personal God ( *Yajnârthât* ), are able to secure immortality. The Shruti says that the word 'Yajna<sup>1</sup>' means the Personal God ( *Yajno vai Vishnuh* ), for Whose sake alone (*tadartham*), Arjuna is advised to perform the prescribed duties disinterestedly ( *karma mukta sangah samâchâra* ). As one, who wishes to secure wealth, has to serve a wealthy man, and not wealth itself, so he, who wishes to realize *Nirguna Brahma* (Impersonal God), has to worship *Saguna Brahma* (Personal God), in Whose power alone, the Shruti ' *Yo Brahmânânam vidadhâti purvam* ' already quoted says, lies the gift of Knowledge. This offering or sacrifice of all duties to God is called ' *Yoga<sup>2</sup> or Dharma<sup>3</sup>* ', which means ' *the Path* ' or more accurately ' *Bhâgavata<sup>4</sup> Dharma* ', i. e., ' *the Path*

1 Cf. Tari 'Yajna' shabdeñ Ishvara hâ jâna / Shruti hi âpana svayeyñ bole || *Chitsadâmandalahari*.

Evam Vishnu mhanâvâ tetheñ / Yajna bolilâ jetheñ / to sagunacha aisâ etheñ Bhagavadbhâva || *Yathârthadîpikâ*

Yajnena Yajnamayajanta Devâ—*Purushasukta*.

2 Cf. Now this preliminary yoga of action, or of sacrifice, is sometimes simply called Yoga, 'Yoga by action, the yogis' (III. 3).—*Hints on the Study of the Bhagavad-Gîtâ*.

3 Cf. Svadharmu jo bâpâ / to nitya yajnu jâna pâñ || *Jñâneshvârî*.

4 Cf. Kâyena vâchâ manasêndriyairvâ buddhyâtmanâ vâ'nusritasva-bhâvât / karoti yadyat sakalam parasmai Nârâyanâyeti samarpayettat || *Shrîmad—Bhâgavata*.

Hetuka athavâ ahetuka / vaidika laukika svâbhâvika / Bhagavantiñ arpe sakalika / yâ nâñva dekha Bhâgavatadharmâ || *Ekanâthi Bhâgavata*.

which leads to God'. On the day<sup>1</sup> on which the aspirant begins this sacrifice, the Merciful Lord resolves to release him from the fetters of action. Nay, He actually destroys<sup>2</sup> the Knowledge-seeker's fetters the very moment. He accepts his service and causes him only to perform such worship of Him, as He deems necessary for the perfect purification of his heart. This is the force of 'Here nothing that is commenced becomes abortive' in II. 40. Up to this time, Shri Krishna has been speaking of only disinterested actions to be performed by the Seekers of Knowledge. He now feels compassion for those, whose minds are not pure enough to give up the fruits of actions and, therefore, proceeds to mention, in the next four verses, the provision made for them in the Scriptures.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।  
 अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥१०॥  
 देवान्भावयतानेन ते देवा भावयंतु वः ।  
 परस्परं भावयंतः श्रेयः परमवाप्स्यथ ॥ ११ ॥  
 इष्टान्भोगान्हि वो देवा दास्यंते यज्ञभाविताः ।  
 तैर्दत्तान्प्रदायैभ्यो यो भुंक्ते स्तेन एव सः ॥ १२ ॥  
 यज्ञशिष्टाशिनः संतो मुच्यंते सर्वकिल्बिषैः ।  
 भुञ्जते ते त्वघं पापा ये पचंत्यात्मकारणात् ॥१३॥

Mukhya prathama Bhāgavatadharmā / sarva karma samarpana Majalā-giñ || *Yathārthadīpikā*.

1 *Of*. Evam sarva karmēñ Majalā / jyā divasāpāsuna arpuñ lāgalā / tyācha divasā pāsuna sañkalpa amogha Māzā jālā / kiñ moksha dyāvācha ātāñ Mi yāteñ || *Yathārthadīpikā*.

2 *Of*. Dāśya Tuzeñ maja didhaleñ te kshaniñ bandha asheshahi Tvāñ harile / Vāmana sādhanā yā uparāntika, hetu tari Tuze puravile || *Vāmana Pandita*.

**“ Prajâpati<sup>1</sup> (the creative element of God), having created, in days of yore, mankind, and with them the sacrifice, said ‘Propagate with this; may this be your Kâmadhuk<sup>2</sup> (giver of the objects you desire). With this satisfy the Gods and may the Gods satisfy you; by mutual satisfaction you will attain the highest good. For, pleased with the sacrifices, the Gods will bestow your heart’s desires. And he who enjoys himself, without returning what they have given, is, indeed, a thief. The good, who eat the remains of the sacrifice, are released from all sin; but the bad, who cook for themselves only, assuredly eat sin’.”**

When Brahmâ made, in the beginning, all men, he made the sacrifice also (*sahayajnâh prajâh srishtvâ purâ Prajâpatih*), just as milk is created in the breast of the mother along with the birth of the child. He told (*uvâcha*) them, then, that they would increase and multiply with sacrifice (*anena prasavishyadhvam*), which would enable them to gratify all their wishes (*eshavo’ stvishtakâmadhuk*). They were asked to worship the Gods, who would in return yield them Grace (*Devân bhāvaya-tânena te Devâ bhāvayantu vah*). Thus, sustaining each other, both would reap supreme good (*parasparam bhāvayantah shreyah paramavâpsyatha*). It is natural that the Gods should satisfy the longings of those who pay them their dues (*ishtân bhogânhi vo Devâ dâsyante yajna bhāvītâh*). But they punish him, as a thief, who takes their gifts without returning anything (*tairdattân-*

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1 The term is generally applied to the four-faced Brahmâ, the Lord commissioned to create his single system in the cosmos, viz., the *Brahmânda*.

2 Literally ‘Indra’s Cow of Plenty’, from which each could milk what he wished for.

*apradâyaibhyo yo bhuñkte stena eva sah*). The righteous men, who eat of food after their sacrifice, are free from the sins (*yajnashishtâshinah santo muchyante sarva kilbishaih*) incurred by the unrighteous, who prepare food for their own sakes alone (*bhunjate te tvagham pâpâ ye pachantyâtmakâranât*). For, when no offerings are made to the Gods, they are dissatisfied, and they hold back the rain. This causes destruction of animal and vegetable life, and the sin falls upon those, who neglect the sacrifice enjoined by the Vedas. In the next three verses, Shri Krishna explains in detail the whole machinery, and shows the importance<sup>1</sup> of action in this scheme of an Universe.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

**“ From food creatures are born ; from rain is food produced ; from sacrifice proceeds rain ; sacrifice springs from action. Know that action has its source in the Vedas ; the Vedas<sup>2</sup> come from the imperishable Brahma. Therefore, the all-pervading Brahma is ever present in sacrifice. He, who here**

1 Cf. There is the chain of life. Creatures from food, food from rain, rain from sacrifice, sacrifice from action, action from Ishvara—the whole life of the world, the whole reproduction of beings, everything that makes a world, a manvantara in contradistinction to a pralaya, all that depends upon activity, is born of action.—*The Bhagavad-Gitâ as Yoga Shâstra*.

2 Cf. *Asyamabatobhutasya nihshvasitametad yadrigvedoyajurvedah sâmavedo'tharvângrasa itihâsah purânamvidyâ upanishadah shlokâh sutrânyanuvyâkhyânânyasyâivaitâni nihshvasitâni—Brih.*

on earth does not turn round the wheel thus revolving, is of sinful life, indulging in the senses, and he, O Pârtha (Son of Prithâ) !, lives in vain."

Food produces the blood and semen, which form the physical body of creatures (*annâdbhavanti bhutâni*), and it also enables them to live. Food comes of rain (*parjanyaâdannasambhavah*) and rain comes by sacrifice (*yajnâdbhavati parjanya*). For, if no sacrifice is performed, the Gods are offended, and there will be no rain. Sacrifice arises out of action (*yajnah karma samudbhavah*), as there can be no sacrifice without an action. The Vedas are the fountain-spring of all actions (*karma Brahmodbhavam viddhi*), which they divide into two main classes, viz., (1) Necessary and (2) Optional. The necessary actions are to be done by all, and the optional by those only who seek the fruits. The Seekers of Knowledge are, however, enjoined to perform the necessary duties only and to offer them as sacrifice to God. The offering or sacrifice consists in the conviction that all actions are wrought by the qualities of Nature and that the seeming actor is not the real doer<sup>1</sup>, and in having no other desire than Knowledge or Love of God. This would purify<sup>2</sup> their hearts and enable them to acquire Knowledge of the Self through the Grace of the Preceptor (*Guru*). This idea of sacrifice is expressed by the Christian and other

1 Cf. Mi eku karma kartâ / aishi uthoñ nedi ahantâ / teñ karmachi svabhâvatâñ / arpi Shri Anantâ Ishvarâteñ // *Ekanâthi Bhâgavata*.

Nirahetuka nirahañikâreñ, Brahmarpana sabajachi hoti—*Ranganâtha Swâmi*.

2 Cf. Jeñ kiñ karma nitya naimittika / jeñ kiñ varnâshrama niyâmakâ / teñ karuniyâñ samyaka / Ishvariñ arpâveñ // Teneñ hoyâ antahkarana shuddhi / kahayâteñ pâve pâpasamriddhi / Ishvariñ premâ niravadhi / bhakti upaje // *Ranganâtha Swâmi*.

moralists by the term 'resignation<sup>1</sup> to the Will of God'. The Vedas emanate from the indestructible Brahma (*Brahmākshara samudbhavam*) at the renovation of the whole creation, and again emerge into it at the end of the world. Now, although Brahma is all-permeating (*sarvagata*), yet, a description of its attributes and the means for its realization are to be found in the Vedas alone. But, wherever there is sacrifice, there are the Vedas too, and wherever we find the Vedas, the Brahma is also to be found there. For this reason, Shri Krishna says that the all-pervading Brahma stands revealed at all times in sacrifice (*tasmāt sarvagatam Brahma nityam yajne pratishthitam*). The force of this argument may be clearly understood by the example of the cow, whose milk, though it pervades the whole body, is to be obtained from the breast only, and not by squeezing the tail. The Brahma is also said to be present in sacrifice, because even those, who do the optional duties, ultimately realize the Brahma. For, when after a

1 Cf. Resignation to the will of God is the whole of piety ; it includes in it all that is good, and is a source of the most settled quiet and composure of mind. Nature teaches and inclines us to take up with our lot ; the consideration that the course of things is unalterable hath a tendency to quiet the mind under it, to beget a submission of temper to it ; but when we can add that this unalterable course is appointed and continued by Infinite wisdom and goodness how absolute should be our submission, how entire our trust and dependence ? Our resignation to the will of God may be said to be perfect when our will is lost and resolved up into His ; when we rest in His will as our end, as being itself most just, and right and good. *Joseph Butler, Sermon XIV.*

The great doctrine then of the Koran is the unity of God.....The other part of the Koran is taken up in giving necessary laws and directions, in frequent admonitions to moral and divine virtues, and above all to the worshipping and reverencing of the only true God and *resignation to His Will.—The Koran by Sale.*

long time they get disgusted<sup>1</sup> of the worldly pleasures and happen to learn from the Vedas themselves, in which they have full faith, the true meaning of sacrifice<sup>2</sup> (*L. sacer*—sacred and *facere*—to make), viz., that which makes actions sacred or, in other words, that which removes the sting of actions, they too begin to perform the necessary duties alone disinterestedly and offer<sup>3</sup> them to God, and in due course become free from the fetters of action. He, however, who does not follow the wheel thus set in motion (*evam pravartitam chakram nānuvartayatihayah*), leads a sinful<sup>4</sup> and sensuous life, and lives to no purpose (*aghâyurindriyârâmo mogham sa jivati*). He is a beast in the form of a man—nay, even worse than that—he is a mere burden to the world, and is destined to go to hell. When a Pandita asked Swâmi Vivekânanda, if there was any harm in giving up Sandhyâ Vandana or prayers performed in the morning, noon and evening, which he had had to do, for lack of time, the latter cried out 'What ! Those giants of old, the ancient Rishis, who never walked but strode, like whom if you are to think for a moment, you would be shrivelled into a moth, they, Sir, had time, and you have no time !' In the next verse, Shri Krishna mentions the period, up to which it is incumbent upon the aspirant

1 Cf. At last satiety begins to replace craving, and slowly, with many relapses into forthcomig, consciousness begins to turn inward, and a decreasing interest in the not-Self permits the growth of an increasing interest in the Self. The man enters definitely on the Nivritti Mârگا, the path of return.—*Methods of Yoga*.

2 Cf. Sincere sacrifice consists in dedication of good thoughts and actions of righteous philanthropists.—*Yasna XXXIV. 2*.

3 Cf. Devâchiyâ chāde / Devâ dya'veñ jeñ jeñ ghade || *Tukârâma*.

4 In this verse the Lord proves the statement made in the second half of the 13th verse, viz., 'but the bad, who cook for themselves only, assuredly eat sin' (*bhunjate te tvagham pāpā ye pachantyāt nakāranāt*).



to perform scrupulously the duties enforced by the Scriptures. In the 12th, 13th and 15th Bhakti<sup>1</sup> Sutras of Nârada, it is stated that the observance of the sacred laws as well as of the social customs and usages are to be continued by the Jnâni, only until there is fear of a fall, but he has to take care of his body as long as he lives.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च संतुष्टस्तस्य कार्यं न विचते ॥ १७ ॥

**“But the man, who is attached to the Self only, who is satisfied with the Self and who is utterly content in the Self, has nothing to do.”**

But<sup>2</sup>, when one has secured Knowledge of the Self by Karma Yoga, and has, by constant practice and dispassion, cultivated such a Love for the Self that he desires nothing but the Self, his Love is said to be unadulterated<sup>3</sup> (*Avyabhichârini*). Then, although his eyes of the flesh see the material objects around him, they do not produce any desire for gratification in him, as his purified Reason realizes nothing but the spirit everywhere. Does not a chaste woman see the male world? She does, but as in her loving heart is enshrined only one male, who is her dear husband, she is, as far as sex emotion is concerned, not at all affected by the virile forms which appear before her. In the same way, an Initiate, who is

1 Cf. Bhavatu nischayadârdhyâdurdhvam shâstra rakshanam || Anyathâ pâtitya shankayâ || Loko 'pi tâvadeva bhojanâdivyâpârastvâshariradhâranâ-vadhi.

2 Cf. Atale sudhi mandâdhikâri ashuddha sattvane uddeshi karmani yogyatâ batâvi. Tyâre karmani kartavyatâ kone nathi, te have 'pana' ema suchanâthi shresthatva batâvi kahechhe.—*Drivedi*.

3 Vide Introduction, 1st para.

Cf. Âtmakridâtmaratih kriyâvânesha Brahmaavidâm varishthah—*Mundaka*.

attached to the Self only (*yastvâtmaratirevasyât*), is a proof against all the temptations of the world, and he is said to have nothing<sup>1</sup> to do. But, if the aspirant possesses a Love for the Self and, at the same time, rejoices in material enjoyments also, he must do the actions enjoined by the Vedas in the manner<sup>2</sup> described in the 24th verse of Chapter XIII. He will, thus, be exempted from the obligation only when, by sufficient practice in concentration, he secures such a state of mind, that he does not feel satisfied with anything but the Self (*âtmatriptascha*). A Brahmana, however, who is desirous of food (*annaratah*), is satisfied with a hearty meal (*annatriptah*), but is thoroughly pleased (*santushtah*), only when he gets some present or gift (*dakshinâ*). Such is not the case with this aspirant, who is utterly content in the Self (*âtmanyevacha santushtah*), because his Reason itself becomes the Self and sees the Self in everything. Then alone, he is free to give up actions (*tasya kâryam navidyate*), if he chooses, the reason of which is explained in the next verse.

नैव तस्य कृतेनार्थो नानुष्ठेहे कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥

**“He has no interest in anything that is done, nor in anything that is not done in this world, nor does any interest of his depend on any being.”**

If he does any action, he sees no merit in it (*naiva tasya kriterânârtho*). If he omits to do any action in this world, he incurs no sin thereby (*nâkriteneha*

1 *Of. Shauchamâchamanam snânam na tu chodanayâcharet | anyâñscha niyamân jnâni yatha'ham lilayeshvarah || Shri Bhâgavata.*

2 *Of. Dhyânena âtmani pashyanti.....karmayogena châpare—B. G. XIII. 24.*

*Brahmârpanam Brahmahavih &c.—B. G. IV. 24.*

*kaschana*), and is, therefore, not afraid of any punishment. He stands in need of no help from all the living<sup>1</sup> things in the Universe (*nachâsya sarva bhuteshu kaschidârtha vyapâshrayah*), whether they be Gods or men, as he has no desire whatever for any of the objects of this or the next world. He has secured everything by becoming everything himself. Who would venture to ask him to do anything or not to do anything, for whom, as a matter of fact, nothing like action<sup>2</sup> exists, and who walks<sup>3</sup>, as it were, on the very head of the Vedas themselves, whose function it is to dictate rules of conduct to all mankind? He acts<sup>4</sup> as it suits him. The Vêdas and the Shastras are meant for the enlightenment and guidance of the ignorant, or of the aspirants who are still imperfect (*Sâdhaka*). If the latter do not observe them, there is fear of a fall (*Anyathâ pâtitya shankayâ—Nârada*). In this verse, we find a description of a Perfect Man. In order that Arjuna may, in due course, be able to reach that stage, he is advised, in the next verse, to do first the prescribed duties disinterestedly.

त सादसकः सततं कार्यं कर्म समाचर ।

असको ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ १९ ॥

1 Cf. Devarshibhutatmanrinâm pitrinâm na kiñkaro nâyamrini cha râjan—*Shri Bhâgavata*.

2 Cf. From the standpoint of the illuminated Self there is no karma. For the man, who has come to know himself and is content with himself, no action exists. For him there is nothing to be done so far as he himself is concerned, and hence he has no self-regarding purpose which can be fulfilled by the manifested universe. For, he lives in the Eternal while karma belongs to the plane of phenomena.—*Studies in the Bhâgavad-Gitâ*.

3 Cf. "Vartate Shruti murdhani."

Na lâja tina lokaki na bedako kahyo kare—*Sundaradâsa*.

4 Jnasya nârthah karmatyâgaih nârthah karmasamâshrayâih / tena sthitam yathâ yadyattattat tathaiva karotyasan || *Yogavâsishtha*.

**“ Therefore, without attachment, always perform in the proper way, action which needs be done, for, a man, performing action without attachment, attains the Supreme.”**

For the purpose of gaining the purification of heart, which is necessary to acquire Knowledge of the Self, the perfection of which secures freedom from all obligations ( *tasmât* ), Arjuna is asked here to perform always ( *satatam* ) such actions<sup>1</sup>, as are imposed on him as duty, ( *kâryam karma* ) without desire of fruit ( *asaktah* ), and to offer them as sacrifice to the Personal God ( *Saguna Brahma* ). This offering is implied in the word ‘ *samâchara*<sup>2</sup> ’, which means ‘perform in the proper way’, that is, the way of sacrifice as already suggested. He, who ( *purushah* ) thus performs his duty with a spirit unattached to anything ( *asakto hyâcharan karma* ) but Self or God<sup>3</sup>, enjoys the highest Bliss ( *paramâpnoti* ). In the next verse, Shri Krishna quotes the authority of the Saints in support of action, which, upto this time, He defends on the strength of the Scriptures only.

**कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।**

**लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ २० ॥**

1 *Of. Tametamvedânuvachanena—Brih. 4. 4. 23.*

2 *Of. Samâchara mhanaje jo prakâra / tyâ prakâreñ samyaka âchara / samyaka mhanatâñ hâ bhâva kiñ âdhâra / yâs purvokta Vishnusamarpana-vidhichâ || Yathârthadîpikâ.*

*Mhanauni tuñ niyatu / sakala kâma rahitu / houniyâñ uchitu / dharma râhâta || Jñânesvari.*

3 *Of. All desires have to be destroyed save the desire for the Self. That one desire must remain, for that is of the nature of the Self. The love of the Self for itself is its own very nature ; and that remains in the sunlight when all the shadows of desire for the lower worlds have gone. The desires that here you know, they belong to the bodies and pass with the bodies ; the desire for the Self ever remains and by that which leads to Self-realization you become immortal.—The Wisdom of the Upanishads.*

**“ By action alone did Janaka and other (Saints) attain to the highest perfection ; moreover, having due regard to the welfare of the people also, you should perform action.”**

In the first half of this verse, Arjuna is told that Janaka<sup>1</sup> and the rest of the Saints (*Janakâdayah*) reached the Supreme Goal of Human Life by performing their duties (*karmanaiva hi sañsiddhimâsthita*) in the manner stated above. When he heard this, he thought to himself that, if action was not necessary for one who was attached to the Self, satisfied with the Self and utterly content in the Self, why should not the Merciful Lord impart the Knowledge of the Self to him, as he had already surrendered<sup>2</sup> himself absolutely to Him and had no desire whatever of any worldly object, not even of preserving life ? He also remembered the authorities, which regard the non-performance of the necessary duties excusable<sup>3</sup> in the case of those imbued with Bhakti (*Love*) or Vairâgya (*Dispassion*). Shri Krishna perceives this, and says, in the second half of the verse, that even if Arjuna were to be a Jnâni or Bhakta, he was bound to embrace action, at least for the upholding<sup>4</sup> of the world (*lokasañgrahamevâpi sampashyan kartumarhasi*). In the next verse, He gives the reason for this precept.

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1 Cf. One of the royal Sages, who was the disciple of Yâjñavalkya and the father-in-law of Shri-Râma.

2 Cf. Shishyaste'ham shâdhi mâm Tvâm prapannam—*B G. II. 7*.

The Preceptor, however, is unable to impart practical Knowledge unless he directly asks 'What is Brahma'.

3 Cf. (1) Tâvatkarmâni kurvita na nirvidyeta yâvatâ / Matkathâ-shravanâdau ashraddhâ yâvannajâyate //

(2) Matkarma kurvatâm puñsâm karmalopo bhavedyadi / tat karma teshâm kurvanti tisrahkotyâ maharshayah // *Shri Bhâgavata*.

4 Cf. Agâ | loka sanmârgiñ lâvane / tyâ nânva 'lokasañgrahapana' // *Yathârthadipikâ*.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

**“Whatever a great man does, that other men also do ; whatever he holds as authority, people follow.”**

We find actually in the world that whatsoever the elders do, is copied without any efforts by the youngsters (*yadyadâcharati shreshthastattadevetaro janah*). Very few care to go to the root of things. Majority of men follow blindly<sup>1</sup> those, whom they consider to be superior to them in age, position, knowledge or experience. That authority, indeed, which the best men accept, becomes the religion<sup>2</sup> of the multitude (*sa yatpramânam kurute lokastadanuvartate*). The Shruti<sup>3</sup> also advises us to follow a wise and religious Brahmana, whenever we have any doubt as to the course we should adopt on any occasion. It befits, therefore, even a Sage<sup>4</sup> not to give up action, lest the common<sup>5</sup> people might be discouraged to do their duties. In the next three verses, Shri Krishna gives His own example in support of this argument.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।

नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

Dekhai prâptârtha jâle / je nishkâmatâ pâtale / teyâñhiñ kartritva aseñ uraleñ / lokâñ lâgi || *Jñâneshvârî*.

1 Cf. Mârgiñ andhâsarisâ / pudhâñ dekhanâhiñ châle jaisâ / ajnâ prakatâvâ dharmu taisâ / jânatena || *Jñâneshvârî*.

2 Cf. Etha vadila jeñ jeñ kariti / teyâ nâvañ dharmu theviti / tochi era anushtithi / sâmanya sakala || *Jñâneshvârî*.

3 Cf. Atha yadi te karmavichikitsâ va / vrittavichikitsâ va syât || Ye tatra Brâhmanâh samadarshinah, yuktâyuktâh aluksha dharmakâmâh syuh yathâ te tatra varteran tathâ tatra vartethâh—*Taiterîya*, 1.11.

4 Cf. Heñ aiseñ ase svabhâveñ / mhanauni karma na sandâveñ / vishesheñ âcharâveñ / lâge santiñ || *Jñâneshvârî*.

5 Cf. Jasâ vartato loka kalyânakâri / jagiñ vartati sarva hi tyâ prakâriñ || *Râmadvâsa Svâmi*.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।  
 मम वर्त्मानुवर्तन्ते मनुज्याः पार्थ सर्वशः ॥ २३ ॥  
 उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम् ।  
 संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः २४ ॥

“There is nothing, O Pârtha (Son of Prithâ) !, in the three worlds that I need do, nor anything unattained that I might attain ; yet, I do engage in action. For, if I did not, at any time, engage in action without sloth, mankind would everywhere follow in My path, O Pârtha (Son of Prithâ) ! If I did not perform action, these worlds would fall into ruin, and I should be the cause of confusion of castes and the destroyer of these offsprings.”

Shri Krishna, the Lord of this Universe, Who is evidently not bound to any work in all the three worlds (*na Me asti kartavyam trishulôkeshu kinchana*), and for Whom nothing remains to gain (*nânavâptamavâptavyam*), still mingles in action (*varta evacha karmani*). And why ? Because, since all men look to Him for guidance (*Mama vartmânuvartante manushyâh sarvashah*)—for, those who do not do so, do not deserve to be called men—if He did not ever act untiringly (*yadi hyaham na varteyam jâtu karmanyatandritah*), they would be idle and actionless. Thus, if He withdrew from work (*na kuryâm karma chedaham*), these worlds would be destroyed (*utsideyurime lokâ*). Or, if, having taken birth in a Kshatriya family, he were to do the duties of a Brahmana or a Vaishya, others would follow his example. The result would be an intermingling of castes and utter ruin of the world's population, for which He would be held responsible (*sankara-syacha*<sup>1</sup> *kartâ syâmupahanyâmimâh prajâh*). In the next

1 Of. Teñhi kariñ anya dharmeñ tari yâ bhrashtati prajā—*Samashloki*.

Santâna parapurushâ pâsuni | hoyâ teñ sankara mhanoni ॥  
*Yathârthadîpikâ*.

verse, however, He tells us that, when a Wise Man performs actions with an eye to keep the people to their duties, he should take care to do so without any attachment.

**सकाः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।**

**कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥२५॥**

**“As the Ignorant, ॐ Bhârata (Descendant of Bharata)!, act from attachment to action, so should a Wise Man act without attachment, wishing the welfare of the people.”**

One who has no Knowledge of the Self, is naturally attached to actions (*saktâh karmanyavidvânsah kurvanti*), because he fully believes that action alone will do him good. And he too is not wrong in his belief, for, if he does not do the prescribed duties and offer them to God, he has no chance of acquiring Knowledge. But, if a Wise Man were to act with a similar attachment<sup>1</sup>, how could he be said to have faith in the all-pervading Brahma? If he says, on the other hand, that he would give up

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1 Cf. The modern mind is just now the European mind, such as it has become after having abandoned not only the philosophic idealism of the highest Graeco-Roman culture from which it started but the Christian devotionalism of the Middle Ages; these it has replaced by or transmuted into a practical idealism and social, patriotic and philanthropic devotion .....At its best it is practical, ethical social, pragmatic, altruistic, humanitarian. Now all these things are good, are especially needed at the present day, are part of the divine Will or they would not have become so dominant in humanity. Nor is there any reason why the divine man, the man who lives in the Brahmic consciousness, in the God-being, should not be all of these things in his action; he will be, if they are the best ideal of the age, the Yuga Dharma, and there is no yet higher ideal to be established, no great radical change to be effected. For he is, as the Teacher points out to his disciple, the best who has to set the standard for others; and in fact Arjuna is called upon to live according to the highest ideals of his age and the prevailing culture but with knowledge, with understanding of that which lay behind, and not as ordinary men with a following of the outward law and rule.—*Essays on the Gîtâ by Babu Aurobindo Ghose.*



actions altogether, he would not be able to do 'lokasangraha<sup>1</sup>'. He is, therefore, asked to work unbound (*kuryâdvidvân asaktah*), with the sole aim of bringing Deliverance and Bliss to the world (*chikirshurlokasañgraham*). In the next verse, Shri Krishna advises the Wise to encourage faith in action in the minds of the Ignorant, without allowing their own Knowledge of the Self to be affected in any way thereby.

न बुद्धिभेदं जनयेदज्ञानां कर्मसंगिनाम् ।

जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥

**“A Wise Man should not perplex the minds of the Ignorant, who are attached to action, but, acting with perfect Knowledge, prompt them to all action.”**

It is not safe to disturb the convictions of the Ignorant who are bound to action (*na buddhibhedam janayedajnânâm karma sanginâm*), for, they sustain their lives on the fruits of actions only. Where is the use of feeding on sweetmeat an infant, that can scarcely digest its mother's milk? If a Wise Man were to speak to the Ignorant of the superiority of Knowledge, they would not be able to accept the truth, owing to the impurity of their hearts. The consequence<sup>2</sup> of it would, on the other hand, be only to create a distrust in them with regard to the performance of their duties. And, if they perchance neglect them, they would not only never acquire Knowledge, but also miss the happiness, which they would have otherwise enjoyed in this as well as the next world. Their case would be similar to that

1 Cf. 'World-Redemption'. The Sanskrit term used is 'lokasañgrahah', the 'grasping together', the 'holding together', the 'welding together' of the 'peoples' (*loka*).—*The Gospel of Life*, Vol. I.

2 Cf. "Ajñasyârdha prabuddhasya sarvam Brahmeti yo vadet / mahâniraya jāle shusate na viniyojatah //

of the fox in the fable, who lost both the little bit of flesh in his mouth and the big fish in the river. A Wise Man, therefore, should make the Ignorant apply themselves to all action, and he should himself also do the same in the proper way (*joshayet sarvakarmâni vidvân yuktaḥ samâcharan*). But, at the same time, he is warned not to forget, even for a moment, that he is the real Self, the spectator and not the doer of action, and that there is nothing like action to him. This is the force of 'Yuktaḥ<sup>1</sup>'. As both the Wise and the Ignorant appear alike when they do actions, Shri Krishna points out the difference between them in the next two verses.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥

**"All actions are done by the qualities of Nature ; the Self, deluded by Egoism, thinks himself the doer. But he, O Mighty-armed !, who knows the essence of the difference (of the Soul) from the qualities and actions, believing that the senses deal with the objects of sense, is not attached."**

The qualities<sup>2</sup> of Nature, viz., Sattva or the mind, Rajas or the senses, and Tamas or the body formed of the five principal elements, are the real doers of action (*prakriteḥ kriyamânâni gunaih karmâni sarvashah*). The Ignorant Man, whose conviction is that he is himself the body, being unaware of this fact, imagines 'I am the doer' (*ahankâra vimudhâtmâ kartâhamiti manyate*). But,

1 Cf. Agâ âpanachi varayukta bouna / mhanaje niranantara asoni sâva-dhâna / âpana svayehi jânâtâhi asona / akartâ âpana aisehi hi jâne || *Châtsadânandalahari*.

2 Cf. Mâyântu prakritim vidyânâmâyinantu Maheshvaram—*Shveta*. 4.10.

such is not the case with the Wise Man (*tattvavittu*). By separating spirit from matter, which includes all the materials necessary for action, he has realized the Self, who is far beyond even the feeling of Ego (*Aham*). He is unattached to action, because he knows that it means nothing but the acceptance by the senses of their respective objects (*gunâ guneshu vartanta iti matvâ na sajjate*). He is, therefore, the mere spectator or looker-on, as the cowherd is when the cattle are grazing. He is totally unaffected by actions, as the sky is by the wanderings of the birds, or the sun is by the multifarious transactions of the world. This is the meaning of the truth<sup>1</sup> or essence (*tattva*) of the difference<sup>2</sup> of the Soul, or spectator, from the qualities or senses and actions or acceptance of sense-objects (*gunakarma vibhâga*), he knows. The distinction, then, between an Ignorant and a Wise Man with regard to *actions* is, that the former identifies himself with the body and considers himself to be the *doer of them*, whereas the latter identifies himself with the Brahma and becomes an unattached<sup>3</sup> *spectator of them*, which he recognises as the dealings of the senses with the sense-objects. In the next verse, Shri Krishna advises the Wise not to upset the minds of the Ignorant, who are attached to the fruits of action.

प्रकृतेर्गुणसंमूहाः सज्जते गुणकर्मसु ।

तानकृत्स्नविदो मन्दबुद्धयश्च विचालयेत् ॥ २९ ॥

**“ Those, who are deluded by the qualities of Nature, are attached to the actions of the qualities. A man**

1 *Of.* “Tattvam yathâtmnyam vettiti tattvavit.”

2 *Of.* Indriyeñ mhanâviñ guna / karma vishaya grahana / guna karma vibhâga kalaneñ / itukeñchi || *Yathârthadipikâ*.

Vibhâjyate sarveshâm janânâm vikârinâm bhâsakatvena prithagbhavati iti vibhâgah.

3 *Of.* Kiñ akartâ tari jari navhe âsakta—*Yathârthadipikâ*.

**of perfect Knowledge should not unsettle these dull men of imperfect Knowledge."**

The Ignorant Men, for want of Knowledge of the Self, identify<sup>1</sup> themselves with the three qualities of Nature mentioned above, *viz.*, Sattva or the mind, Rajas or the senses and Tamas or the body (*prakriterguna sammudhâh*). They, therefore, indulge themselves in the actions enjoined by the Vedas, considering themselves as the doers of them, and are over-anxious to enjoy the fruits attached to them (*sajjante gunakarmasu*). Such men are called dull (*mandân*) and are said to be blinded by partial Knowledge (*akritsnavidah*), because they are too slow to comprehend the highest aims of the Vedas. They are, therefore, not to be given instruction (*na vichâlayet*) in disinterested (*nishkâma*) actions by the man of perfect Knowledge (*kritsnavid*), as it would only cause them to stumble. Although Arjuna has not yet acquired practical Knowledge of the Self, he is made to hear precepts meant for the Wise (*Âtmajnâni*) only, because the Blessed Lord wishes to favour him with the necessary Knowledge and make him work for the welfare of the people. In the next verse, therefore, Shri Krishna repeats the advice already given to Arjuna to offer all his actions to Him as sacrifice, even when he has realised<sup>2</sup> the Self.

**मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।**

**निराशीर्निर्ममो भूत्वा युद्ध्यस्व विगतज्वरः ॥ ३० ॥**

**"Dedicating all actions to Me, with a mind centred in**

1 Cf. Tari prakritiche je kiñ purvokta guna / deha indriyēñ âni antahkarana / tayâñteñchi âtmatevñ mânitase purna / svarupa sphurana nâhñ mhanoni || *Ohitsadânandalahari*.

2 Cf. Kiñ jnâna jâliyâvari / karmârpana Mâze thâññ kariñ / jeñ purviñ bolilâ Hari / teñ yâ prasangiñ dridha karito yâ shlokiñ || *Yathârthadipikâ*.

**the Supreme Self, engage in battle without desire, egoism and mental fever."**

In the 9th verse<sup>1</sup> of this Chapter, it is stated that the world is fettered by all action other than what is performed for the purpose of sacrifice to Yajna or Vishnu, Who is Shri Krishna Himself. Therefore, He asks Arjuna to surrender all actions to Himself (*Mayi sarvâni karmâni sannyasya*). Arjuna would then naturally ask, 'How am I to do it?' The reply is '*adhyâtma*<sup>2</sup> *chetasâ*', which means 'when you do actions, you must remember that everything is God.' But this would be possible for Arjuna to do, only when he is without desire (*nirâshih*) and is not affected by 'I'ness or 'My'ness (*nirmamo*). In this way, therefore, he is asked to fight heedless of consequences (*yuddhyasva vigatajvarah*). If he does so, he would be convinced that he is actionless, and he would be able to see Brahma itself in actions and would soon reach perfection. This dedication of all actions to the Personal God, by one who has realized the Self, is also recommended in the 24th verse<sup>3</sup> of Chapter IV. In the next verse, Shri Krishna says that even those, who do not possess Knowledge, would be saved<sup>4</sup> if they offer all actions to Him.

**ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः**

**श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥**

**"Even those men, who always practise this ordinance of Mine, full of Faith and not captiously, are freed from action."**

1 Cf. Yajñârthât karmanonyatra loko' yam karmabandhanah.

2 Cf. Kiñ adhyâtmachitteñ karuni / sarva âtmâ aiseñ smaroni / âshâ mamatâ rahita houni / kariñ karma // *Yathârthadipikâ*.

3 Cf. Brahmârpanam Brahma havir Brahmâgnau Brahmanâhutam.

4 Cf. Âtâñ nasonihi juâna / Maja sakala karmârpana jana / karitila tehi Madhusudana / taratila mhanato yâ shlokiñ // *Yathârthadipikâ*.

Even those Ignorant Men, who, in conformity with the view expressed by the World-Saviour, always perform the necessary duties enjoined by the Scriptures disinterestedly and offer them as sacrifice to Him (*ye Me matamidam nityamanutishthanti mânavâh*), would secure purification of heart, acquire Knowledge of the Self, and be released from the bonds of action (*muchyante te'pi karmabhih*). But, to gain this end, two<sup>1</sup> things are necessary, viz., (1) the aspirant must be full of Faith in and Love for the Lord (*shraddhâvanto*) and (2) he must regard Him as blameless and not unreasonably find fault<sup>2</sup> with Him (*anasuyanto*). The details of both the points are given<sup>3</sup> in B. G. IV. 9-10 and V. 14-15, respectively. In the next verse, Shri Krishna describes the fate of those, who do not care to follow the path recommended by Him.

ये त्वेतदभ्यसूयंतो नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३२ ॥

**“ But those, who carp at My ordinance and disregard it, know them to be deluded in all Knowledge, devoid of sense and doomed to destruction.”**

Those, who are attached to the fruits of actions and have implicit faith in the optional (*Sakâma*) duties mentioned in the Vedas, are the followers of the path of forthgoing (*Pravritti Mârga*). They find fault with the path of return (*Nivritti Mârga*), where the necessary

1 Of. Mhanuni mhanato kiñ shraddhâvanta / shraddhâ bhakti ti karuni yukta / âni Mâze thâiñ asuyârahita / kiñ dosha na thevaneñ Majavari || *Yathârthadipikâ*.

2 Of. Yayâ duhkhatmakâ karmâchyâ thâiñ / Ishvareñ amhâsi prerileñ pâbiñ / yâ Ishvarâsi sarvathâ kripâchi nâbiñ / aishi asuyâ kabiñ na kariti je || *Chitsadânandalahari*.

3 Of. “Janma karmacha Me divyam.....Madbhâvamâgatah” and “Na kartritvam na karmâni.....tena muhyanti jantavah.”

duties alone are to be performed disinterestedly (*ye tvetadabhyasuyanto nânutishthanti Me matam*). How can we expect them, under such circumstances, to abide in the teaching of the Lord? Their entire wisdom is wholesale folly (*sarva jnâna vimudhân*). They think they know the Vedas, but they know nothing. They are wanting in discrimination (*achetasah*), because they mistake the flower for the fruit, and they are destined to be ruined<sup>1</sup> (*nashtân*). When Arjuna saw that the God of Gods was displeased with those, who performed actions with an eye to material good, he entertained some doubt as to whether He disliked those also, who, having Knowledge of the Self, were found indulging in objects of the senses. This, Shri Krishna solves in the next two verses.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यांति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥

**“ Even a man of Knowledge acts in consonance with his own Nature ; all beings follow Nature ; what can restraint do ? The objects of the senses will stir the senses to like and dislike ; one should not yield to them ; they are foes, who throw obstacles in the way. ”**

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1 *Of*. On the Pravritti Mârگا the man is born again and again, brought to birth by desire, and born into the place suitable for the fulfilment of his desires, and each birth forges new links in the lengthening chain which binds him ; on the Nivritti Mârگا the man is born for the payment of the debts incurred by his past, and each birth breaks some link of the shortening chain which binds him .....All the instructions in the Gitâ are for the consciousness on the path of return (*Nivritti Mârگا*). They are useless, inappropriate, even harmful, for one who is still on the path of forthgoing (*Pravritti Mârگا*).—*Methods of Yoga*.

Even a man, who has realized the Self, is bound to do actions as his Nature<sup>1</sup> bids him (*sadrisham cheshtate svasyâh prakriterjnânâvânapi*), for, it is the result of the actions of preceding lives, which he cannot avoid. The Prakriti (*Nature*) is so powerful that, when the time for action comes, it makes him restless until he acts in conformity with it, even against his resolution to act otherwise (*prakritim yânti bhutâni nigraha kim karishyati*). "It is not", therefore, "what you do, but what in your feelings and your thoughts you are", which determines whether you are a Wise Man (*Jnâni*) or not. Whence, then, does the Prakriti acquire so much strength as to cow down even a Wise Man? She acquires it from the Personal<sup>2</sup> God Himself, Who forms the bodies of creatures out of their own actions and in accordance with their last wishes, just as a mother prepares various dainty dishes for her sons out of their own earnings. These bodies bear fruits, at the determined times, in the shape of actions and enjoyments or sufferings, which no power on earth or in heaven can change. When it is not possible for anybody to prevent even trees from bearing fruit, what living being would venture to contend against this Law of Nature? All must and do obey it. It is a hopeless task to resist. This is the reason why

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1 *Of. Tam vidyâ karmanî samanvârabhete purva prajñâcha—Brih. 4. 4. 2.*

*Prârabdha karmanâm bhogâdeva kshayah—Shruti.*

Jnânio pana e prakritini asarathi chhutâ nathi, kemake temane pana maranaparyanta prârabdha bhogavavũ pade chhe. Atre prakriti shabdano artha eo chhe ke dharmâdharmanâ sañskârathi prâpta kareli anâdi vâsanâ.—*Dvivedi.*

2 *Of. Jivâñcheñchi nivaduni karma / sharireñ kari Saguna Brahma / jari gelâ vâsanâ bhrama / to prârabdha yathâ kâlĩ bhogavi || Yathârtha-dīpikā.*

Ishvarah sarva bhutânâm....yantrârudhâni mâyayâ.—*B.G. XVIII, 61.*



even such a great Sage as Vasishtha Rishi, the Preceptor of Shri Râma, 'wept for the loss of his sons, and would not be comforted'. Then, the question arises, 'if Nature is so potent, what is the good of the Shastras <sup>1</sup>?' The answer is, 'Nature only acts through our likes and dislikes. Withstand them and, then, you can follow the Shastras.' The senses naturally love some objects and hate others (*indriyasya indriyasyârthe râgadveshau vyavasthitau*). The Wise Man, however, is free from this sort of affection and aversion for sense-objects (*tayornavashamâgachchhet*). He regards the likes and dislikes as his 'ambushed foes' and obstructers on the Path of Knowledge (*tau hyasya paripanthinau*). He, therefore, never becomes a slave to them, as the Ignorant do. He, no doubt, acts for a time consonantly to his Nature, like others, but as soon as the period of enjoyment or suffering is over, he keeps himself aloof<sup>2</sup> from the Prakriti, as he then fully remembers the Self, whom his previous Karma (*action*) had caused him to forget for the moment he was under the dominion of his Nature, the Prakriti. Arjuna's doubt was, whether such a Soul was also disliked by Shri Krishna. The Merciful Father, by saying in reply that he is helpless, being forced to act against his wishes by a Superior Power, shows His deep sympathy to him, and suggests that He helps His Lovers in extricating<sup>3</sup> them-

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1 Cf. Tyâre shâstra etalu kare chhe ke peluñ je sahakâri ajnâna chhe te tattva vivekathi khashedi nâke chhe etale yathârtha vâta samajâi râgadvesha nirmula thâya chhe.—*Dvivedi*.

2 Cf. Saratâñ titakâ bhogakâla / houñ nedi prakritichâ vitâla / rajju-vismaraneñ kshanaika vyâla / vâtalâ to maga na dekhe adhishtânîñ // *Yathârthadîpikâ*.

3 Cf. Yâ doñ shlokiñ bhâva / aisâ dâvi Devâdhideva / svadâsâsa jo Vâsudeva / sodavi râgadveshân pâsuni // *Yathârthadîpikâ*.

selves from the sway of the likes and dislikes, and in maintaining their Free<sup>1</sup> Will to have nothing but God. It was on such a trying occasion, like this, that the Saint Tukârâma exclaimed<sup>2</sup>, "O Lord !, I am fully cognizant of my defects, but I am unable to control my mind. Stand, O Nârâyana !, by my side and give evidence of the attribute of the 'Ocean of Mercy' Thou possessest. I now find it a hard task to practise what I preach, for, O God !, I am entirely in the power of the senses. *Tukâ* says, whatever be my imperfections, it is an undoubted fact that I am Thy servant, and so, do not desert me, O Thou my Father and Mother !" Arjuna now sees that he is checkmated, and that no other alternative is left for him than to fight. For this course, however, he has a thorough disgust, and, as the duties of his caste are arduous and cruel, he wishes to know whether there would be any objection to his accepting those of a Brahmana, which are simpler and more humane. Shri Krishna understands his mind and tells him, in the next verse, that this will not do.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

**"One's own duty, though meritless, is preferable to another's duty, well performed. Better death in**

Bhaktâncâ Mi kaivâri / bhaktâñsi Mi aũgechi târi / premala bhaktân-  
che ghariñ / aharnishiñ Mi râbatoñ // *Jñâna Sâgara*.

Sâdhaneñ jiñ ânâna / abhakta soshiti âpana / Mâzyâ bhaktâñsi gâ  
jâna / Micha sâdhana sarvârthiñ // *Ekanâthi Bhâgavata*.

Châla kelâsi mokalâ / bola Vitthala veloñ velâñ // *Tukârâma*.

1 *Vide* Commentary, Chapter II, verses 49 & 50.

2 *Cf.* Mâze maja kalo eti avaguna / kâya karuñ mana anâvara // *Âtân*  
âda ubhâ râhe Nârâyana / dayâsindhupana sâcha kari // Vâchâ vade pari  
karaneñ kathina / indriyâñ âdhina jhâlñ Devâ // *Tukâ* mhane jaisâ taisâ  
Tuzâ dâsa / nadhari udâsa Mâyabâpâ //

**( the performance of ) one's own duty ; another's duty is dangerous."**

The substance of all the Vedas is, that each man reaches the Supreme Goal of Life by following faithfully the duties of his own caste, though they be destitute of merit ( *shreyân svadharmo vigunah* ). Even if the performance of one's duty results in death, he is enjoined not to swerve from it, for, his sticking to duty alone will enable him to secure<sup>1</sup>, ultimately, the highest good ( *svadharma nidhanam shreyah* ). Although the duties of other castes may seem to be superior in merit, and even easier to perform satisfactorily ( *paradharmâtsvanushthitât*<sup>2</sup> ), yet, they are said to be full of danger<sup>3</sup> ( *bhayâ-vahah* ), because they are sure to lead one to hell. Arjuna is satisfied with this explanation, but, being anxious to know the procedure by which the actions of previous lives create forcibly a longing for sense-objects, even in a Wise Man who has self-control, puts the same question to Shri Krishna in the next verse.

**अर्जुन उवाच—अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।**

**अनिच्छन्नपि वाष्णोऽयं बलादिव नियोजितः ॥ ३६ ।**

1 Cf. Sve sve karmanyabhiratah sañsiddhim labhate narah—*B.G XVIII. 45.*

2 Cf. Itara varnâñchâ dharma / to gunayukta uttama / anussthânâsa barâ, tari svadharna / tochi shreya âpanâ // *Yathârthadipikâ.*

3 Cf. Shraddhâhânistathâsuyâ dushtachittatva mudhate / prakritervashavartitvam râgadveshaucha pushkalau / para dharma ruchitvanchetyuktâ durmârgavâhakâh // Paradharmeñ jineñ teñ hina sarva prakâreñ / naraka-dvâreñ hindavila // *Chitsadânandalahari.*

Pana je svadharna hoya, potânâñ varnâshrama tathâ adhikârane yogya dharma hoya, teja pâlavô emâñ mânasanuñ kalyâna chhe, dhime dhime adhikâra vadhi moksha pânavânuñ ethija bane chhe. Pana paradharma etale potâne haju grahana karavâ yogya nahi eo dharma, te svanussthita etale sâre rite, gunavâlo hoya to pana bhayañkara chhe, kema ke je jene yogya nathi tene te kaiñ lâbha na karatâñ hânija karanâra thase.—*Drivedi.*

**“But, prompted by whom, O Vârshneya ( Descendant of Vrishni )!, does a man commit sin, even against his will, compelled, as it were, by force ?”**

Arjuna means to say:—“A Wise Man is acknowledged to be free from all desires and to possess self-restraint; and yet, Thou, O Lord of the Universe!, sayest that he acts helplessly in conformity with his Nature. Who is it, then, O Holy Preceptor!, that impels to wrong acts, even reluctantly (*atha kena prayukto'yam pāpam charati anichchhannapi balādīva niyojitah*), such a pious man, who knows full well that it is a sin to indulge in sense-objects? Tell me please, O Thou, Who art born in the family of my maternal grand-father Vrishni!, if not for my sake, at least for the sake of my dear mother Kunti, Thy beloved aunt, who this daring monster is, that pushes a pure, clean, innocent Soul, as though by force, into the dirt of sinful deeds?” The reply to this question occupies the rest of this Chapter. In the next verse, Shri Krishna answers<sup>1</sup>, first, the most important point, *viz.*, who prompts him, against his will, to sinful deeds?

**श्रीभगवानुवाच—काम एष क्रोध एष रजोगुणसमुद्भवः ।**

**महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥३७॥**

**“It is Desire, it is Wrath, which is born of the quality of Rajas (the senses); mighty of appetite, most sinful, know that that is man's enemy in this path.”**

The root of all evil is this Desire (*kāma esha*), which is also known by the name of Wrath (*krodha esha*), into which it ends<sup>2</sup> when it is not fulfilled. It is

1 *Of. Avâ prashna uparathi sarva shâstranâ rahasyarupa tathâ sârarupa ekaja vâta Shri Krishna batâve chhe.—Drivedi.*

2 *Of. Kâmât krodhbhijâyate—B. G. II. 62.*

begotten by the quality of Rajas<sup>1</sup> (*rajoguna samudbhavah*), which is the source of all motion and energy in creatures, and is the cause of the whole misery which the world suffers. One man lends money, another borrows it, but there is a third person, called an agent, whose business it is to see that the money received by the debtor is duly returned to the creditor. Similarly, the actions debited to the account of the Individual Soul in one life, are returned in another life, through Desire (*kâma*), which is the agent that caused him to do the actions. In the case of an Ignorant Man, it causes him to contract, through Egoism (*Ahañkāra*) and love of enjoyments, further debts, with which a man, who has Knowledge of the Self, is not burdened. It is to be understood, however, that Sages like Janaka<sup>2</sup>, who performed duties disinterestedly (*Nishkâma*) in previous lives, are not affected by Kâma. Shri Krishna speaks here of those persons only, who had desires in their past life, but who acquired Knowledge by performing the necessary duties disinterestedly and offering them as sacrifice to God in this life. This Kâma or Desire is said to be a devouring monster (*mahâshano*), which is never satisfied like the thirst of a diabetic patient, even if you offer it all the enjoyments of the world. If there be the least delay in securing the objects of gratification,

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1 *Of. Tamogunahi yâ kâmâcheñ kârana / pari pravritti prati hetu hâ rajoguna / nânâ yoni uttama madhyama hina / sarvahi jâna rajoguneñ hota || Chitsadânandalahari.*

Jalâsa âdhâra kardama / taisâ rajâsa âdhâra tama / raja khavalatân krodhabhrama / tama kari rajâsi || Chikhala vinâ udakâ / vâloni hoyâ mrittikâ / kâma nasatân krodha shankâ / maga kaiñchi || *Yathârthadîpikâ.*

2 He is, therefore, specially called '*Videhi*' (without body), although, properly speaking, that epithet may be applied to any Wise Man who has attained to perfection.

it suddenly assumes the form of fell Wrath, and then, it is prepared to commit the most horrible sins (*mahāpāpmā*). It threatens to attack every one that comes in its way, and if it is not possible to injure others, it will cause the person, of whom it has taken possession, even to break his own head. There is, however, one very important point which the World-Preceptor suggests, when he says that this Kâma (*desire*) itself is Krodha (*wrath*). It is this, that the Kâma, which is directed to Knowledge, far from degenerating<sup>1</sup> into Krodha, secures Freedom. Such a Kâma is always to be welcomed, because it does not aim at worldly enjoyments. It marks the extinction of the quality of Rajas and the appearance of that of Sattva, and may safely be called Love (*Bhakti*). The Kâma, which hankers after sense-objects, is only to be regarded as one's foe<sup>2</sup> in this Path of Knowledge (*viddhyenamiha vairinam*), because it ensnares even a dispassionate person for some time. As, however, Arjuna could not understand exactly how it was possible for one, who was not a mere Seeker of Knowledge but who had actually realized the Self, to be so duped by Kâma, Shri Krishna explains to him the mystery, in the two following verses, by means of suitable similes.

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥

1 Cf. Kiñ tama teñ vishaya / rajoguna jo teñ indriya / kâma indriya-  
vâsanâmaya / vishayâdhareñ // Jaiseñ bhumivarila salila / salila yogeñ bhumi  
chikhala / gadhula jaleñ chikhalâchi varila / hoya teñchi nitala anyatra //  
Teñ bharatâñ pâtrântariñ / gadhulatâ na dise tayâ niriñ / kâma Bhagavad-  
bhaktiñta yâ pari / na parinâma pâve krodhâchâ, // *Yathârthadîpikâ*.

2 Cf. Akâmatah kriyâh kâshchiddrishyante neba kasyachit / yadyaddhi  
kurute jantustattatkâmasya cheshtitam // *Manu Smriti*.

Aho svayeñ akâmachi âpana / kâñhi hi kriyâ nupajati tayâ lâguna /  
âni jeñ jeñ karma kari hâ prâni jâna / te cheshtâ purna kâmâchicha //  
*Chîtsadânanandatâhari*.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौंतेय दुष्पूरेणानलेन च ॥ ३९ ॥

“As fire is enveloped by smoke, as a mirror by dirt, as the foetus by the amnion, so is this (Knowledge) enveloped by it. Knowledge, O Kaunteya ( Son of Kunti ) !, is enveloped by this perennial enemy of the Wise in the form of desire, which is insatiable, like the flame of fire.”

Just as fire is surrounded by smoke ( *dhumenâvriyate vahniḥ* ), so too is the Knowledge of the Wise concealed by Desire ( *kâma* ), but, by blowing the wind of self-restraint, they kindle their flame of Knowledge and lessen the smoke of Desire, which disappears altogether when the wood of the result of past actions has been fully burnt. This is possible in the case of those whose wood is dried up, but, when the wood is wet, it gives out a very large quantity of smoke. The Knowledge of the Sages, who were full of dispassion in their past lives, like Sanaka<sup>1</sup>, remains a live fire, and the smoke of Love, which the sandalwood of disinterested actions offered to God, like those of Janaka, emits, is full of fragrance. When the mirror of Sattva ( *pure mind or Knowledge* ), in which one is able to see the Self, is clouded by the dust ( *âdarsho malenacha* ) of the contact of the senses and the sense-objects, brought about by previous actions, even a Wise Man must be helpless. Nay, when the time for action or enjoyment comes, it is enwrapped by Kâma, as the babe, unborn, is by the amnion<sup>2</sup> ( *yatholbenâvrito garbhastathâ tenedamâvritam* ); but, when the period of retribution is over, it disappears of itself, just

1 Cf. Sanakâchâ jnânânala / houni uralâ iṅgala / Janakâchâ punyâgaru kevala / jale to dhumra vâita na dise // *Yathârthadipikâ*.

2 Cf. Agâ garbhâchi khola / tyâsa veshti jaisâ garbha nâla / tâisâ yetâni bhoga kâla / sattvâsa kâma veshtito // *Yathârthadipikâ*.

as the amnion disentangles itself when the time for birth approaches. It (*kâma*) would have taken a permanent seat in the heart of the Wise and enveloped their Knowledge (*âvritam jñānametena*), if they had regarded it as their friend, as the Ignorant do. The Wise (*jñānino*) watch it every moment with jealousy, as their unrelenting foe (*nityavairinā*<sup>1</sup>), sin in the form of desire (*kāmarupena*), which deprives them of the joy of the Self, by throwing dust into their eye of Knowledge and by generating<sup>2</sup> waves after waves of the ideas of enjoyments. They are fully aware that it is not only difficult to satisfy<sup>3</sup> it (*dushpurena*) with anything, but that its appetite increases by the objects it enjoys, as that of the fire (*analenacha*) by the offerings of ghee made to it. For this reason, without the least trouble, they are able to recover their normal condition, but, one who is only a candidate for Knowledge, like Arjuna, cannot achieve this without strenuous efforts. Shri Krishna, therefore, describes, for his information, the strong position of Kâma, in the next verse.

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४० ॥

**“ The Senses, the Mind<sup>4</sup> and the Reason are said to be its seat ; through these, by enveloping Knowledge, it deludes the dweller in the body.”**

This powerful thief of a Kâma (*esha*), causing the

1 Cf. 'Jñānavāna pana prakriti uparaja jāya chhe' to temaue kâma thāya, pana tene teo nityavairi gani hanatāja rehe, ne tethi lepāya nahi, eja temanāmāñ ne ajñānimāñ phera chhe.—*Dvivedi*.

2 Cf. Kāmahsankalpovichikitsāditi.—*Shruti*.

3 Cf. Na jātu kāmah kāmānāmupabhogena shāmyati / havishā krishnavartmeva bhuya evābhivardhate // *Manu Smṛiti*.

4 Mind is the faculty which ponders over things as such or such, whereas Reason is that which finally determines.



sun of the Knowledge of the Wise Man to set (*jñānam āvṛitya*), and securing abode in the Senses, the Mind and the Reason (*indriyāni manobuddhirasyādhishtānamuchyate*), steals his wealth of experience (*etaiv vimohayati*). The 'Jñāni' (Wise Man) is called here '*dehinam*' (the embodied Self), because, although he has acquired Knowledge of the Self in this life, yet, the debt, which he contracted in the past life as Jiva (the Reflected Self or the Individual Soul), he is bound to pay in that capacity only. Therefore, when the time<sup>1</sup> for action comes, Egoism (*Ahaṅkāra*) takes possession of his Reason, and the Self, reflected in the vehicle of Sattva, enjoys<sup>2</sup> or suffers the fruits of past actions. When the enjoyment or suffering is over, both Egoism and the Reflection disappear, and the Individual Soul becomes once more the Universal Soul. This is the result of the self-control, which he practised before Self-realization. For, this Kāma is sure to destroy the Knowledge as well as the Wisdom of the man, who, without being able to conquer his senses and to work disinterestedly, enters on the Path of Knowledge. Shri Krishna, therefore, advises Arjuna, in the next verse, to master his senses first, and then, to cast off Kāma.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥

“ Therefore, ॐ Bharatarshabha (Noblest of the descendants of Bharata) !, first control your senses, then put an end to this sinful thing, destructive of Knowledge and Wisdom.”

Arjuna is asked for that reason (*tasmât*), here, first

1 Cf. Taisā prāpta hotāṁ bhoga / buddhisa ghade ahaṅkārayoga / chidañsha pratibimboni saṅyoga / tyāṁta ghade sukhaduhkhāchā // *Yathārthadīpikā*.

2 Cf. The point is explained in detail in Chapter XV. 7—10 'Mamaivāṁsho.....jñānachakshushah'.

(*âdau*), that is, before Self-realization, to constrain the senses (*indriyâni niyamyâ*) with a firm resolution<sup>1</sup> not to have any enjoyments. By calling him 'the noblest of the descendants of Bharata (*Bharatarshabha*)', the Blessed Lord implies that he is sure to achieve this. Then, after he has acquired the necessary Knowledge, he is enjoined to slay the sinful monster (*pâpmânam prajahi hyenam*). For, if the senses are not conquered before the acquisition of Knowledge, the Kâma will destroy<sup>2</sup> (*nâshanam*) the purity of the mind (*Shuddha Sattva*), which alone enables one to realize and retain both Knowledge (*Jnâna*) and Wisdom (*Vijnâna*). The Knowledge of the pure Self, acquired by separating matter from spirit, is called Jnâna or Vyatireka Jnâna (*Knowledge or Analytic Knowledge*). The Knowledge that the whole Universe is the Self or God, or that matter itself is spirit, is called Vijnâna or Anvaya Jnâna (*Wisdom or Synthetic Knowledge*). An aspirant, who hastens to acquire Knowledge and Wisdom without sufficient practice in self-restraint, has every chance of falling from Yoga (*i.e.*, of being *Yogabhrashta*), just as a prince, who ascends the throne without a proper study of politics or the science of government, is in danger of being deposed. Here, a question arises, 'Why

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1 Cf. Taise râga dvesha jari nimâlê | tari Brahmicheñ svarâjya âlêñ || *Jnâneshvari*.

Suffice it to point out here that this whole passage III. 37—43 (and verse III. 34, above, as well) states definitely in unmistakable, unarguable terms that desire, anger, selfish impulse in all its forms, is *the enemy* against whom Shri Krishna calls Arjuna to arms. If this is *not* moral instruction, and of the broadest, clearest, best, we may as well give up trying what is.—*Kurukshetra* by F. T. Brooks.

2 Cf. Jnânavyatirekeñ shuddhâtma tattva | vijnâna vishishta jnânân-vayeñ sarvâtmakatva | dohiñsa anubhavi jeñ shuddha sattva | tyâsa nâshila hâ kâma || *Yathârthadipikâ*.

should the conquest of the Senses alone be insisted upon, when the Mind and the Reason are also said to be the seat of Kâma ?' The reply<sup>1</sup> is as follows. The Kâma, dwelling in the Reason, first determines always to have enjoyments. Then, the Mind begins to ponder over them through Kâma, which has its seat there also. But, it can do nothing until the Senses come in contact with the Sense-objects. If this is, therefore, somehow prevented<sup>2</sup> by dispassion, it becomes helpless and, being enfeebled for want of nourishment, is forced to surrender, like the insurgents in a fortress, who are starved into capitulation<sup>3</sup> when the supplies of food and water are cut off. Shri Krishna now mentions, in the next verse, the process of acquiring Knowledge of the Self.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥

**“ They ( the Shrutis<sup>4</sup> ) say that the Senses are**

1 Cf. Sarvadâ bhogâve vishaya / hâ buddhiṁtâ kâmachâ nischaya / maga nânâ saṅkalpa rupa hoyâ / mana baleṇ kâmachyâ ॥ Tathâpi jo to bhoga / ghade hotâṇ indriya vishaya yoga / bhogiṇ vairâgya hotâṇ lâge roga / kâmâsa jo ase manabuddhiṁtâ ॥ *Yathârthatadipikâ*.

2 Cf. Mhanoni sarvâṇhi indriyâṇchyâ vritti / vishayâṇvari jâvoṇ nedâvyâ sumati / itukeni kâmachî hotase gâ shânti / varma sumati aiseṇ ase / *Chitsadâmandalahari*.

3 Cf. When a man begins to long for liberation, he is taught to practise renunciation of the fruits of action ; that is, he gradually eradicates in himself the wish to possess any object ; he at first voluntarily and deliberately denies himself the object, and thus habituates himself to do contentedly without it ; after a time he no longer misses it, and he finds the desire for it is disappearing from his mind.—*The Ancient Wisdom*.

4 Cf. Indriyebhyah parâhyarthâ arthebhyascha param manah / manasastu parâ buddhirbuddherâtmâ mahânparah ॥ Mahatah paramavyaktam avyaktâtpurushah parah / purushâṇnaParam kinchitsâ kâshthâ sâ parâ gatih ॥ *Kâthop. 1. 3. 10 & 11*.

**beyond<sup>1</sup> (the gross body and the sense-objects), the Mind is beyond the Senses, the Reason is beyond the Mind and what is beyond the Reason is He (the Self)."**

Everyone naturally identifies<sup>2</sup> himself with the gross or dense body<sup>3</sup> ( *Sthula Deha* ), although it cannot be the Self, because it is formed of the five principal elements ( *Pancha Mahābhutas* ), and it does not know itself, nor others, as is apparent from the sight of a corpse. We are told in the Pāingala Upanishad that in this body<sup>4</sup>, hair, skin, nerves, flesh and bones are of the essence of Prithvi (*earth*); saliva, urine, blood, semen

1. Cf. Ityādi bhāva potiñ / to mukha netra sañketeñ samaje Kiriti / kiñ indriyeñ palikade mhanatāñchi goshti / kalali kiñ indriyeñ palikade sthulāhuni || *Yathārthadīpikā*.

2. Cf. To know ourselves as nothing but our physical body is the densest, narrowest and the most mischievous ignorance. We often find proofs of this separateness of the physical and mental bodies from facts which present themselves in our daily life ; we fail to cognize the experiences of our body or even of our senses when our mind is absent from them and absorbs in some other direction. It is the mind that feels pain or pleasure, not the body neither the senses. The physician, through the action of drugs, causes the attribute of Tama to assert itself and cover the mind's perception with its dark veil, so that the patient may not feel the pain of a serious operation on the body, while we feel no pleasure in eating or drinking if our mind is away from them.—*Bhārati*.

3. Cf. The whole human body is like a clock, of which the physical covering is its case and the astral body its works. As the mechanical part of a clock is the real clock and its case with its dial and hands forms its covering by which it indicates its working, so the astral body is the mechanical part of the human body and the physical body is its case, through which it indicates its operations. Though far from perfect, the analogy is very suggestive. For instance, the mechanical part of the clock cannot serve its purpose without the aid of the case, dial and hands. The astral body likewise cannot be of any use without the co-operation of the physical body.—*Bhārati*.

4. The details of the so called four bodies (*Deha Chatusthaya*) are given thus in the Bodha Sāgara of Shri Nārāyaṇa Mahārājā :—

and sweat are of the essence of *Âpas (water)*; hunger, thirst, fatigue, sleep and copulation are of the essence of *Agni (fire)*; moving, running, breathing, stretching and contracting are of the essence of *Vâyu (air)*, and passion, anger, avarice, delusion and fear are of the essence of *Âkâsha (space)*. Now, if one were to argue that we must be the body itself, on the

I. Sthuladeha.	II. Sukshmadeha mhanaje Lingadeha.	III. Kâranadeha.	IV. Mahâkârana- deha.
1. Jâgridavasthâ.	1. Svapnâvasthâ.	1. Suptyavasthâ.	1. Turyâvasthâ.
2. Vishvâbbhimâni	2. Taijasâbbhimâni.	2. Prajnâbbhimâni.	2. Pratyagâtâmâ- bbhimâni.
3. Netrasthâna.	3. Kanthasthâna.	3. Hridayasthâna.	3. Murdhnisthâna.
4. Sthulabhoga.	4. Pravivittabhoga.	4. Anandabhoga.	4. Paramânanda- bhoga.
5. Vaikharivâchâ.	5. Madhyamâ- vâchâ.	5. Pashyantivâchâ.	5. Parâvâchâ.
6. Rajoguna.	6. Sattvaguna.	6. Tamoguna.	6. Shuddha-Sattva- guna.
7. Akâramâtrâ.	7. Ukâramâtrâ.	7. Makâramâtrâ.	7. Ardhamâtrâ.

The components of the Gross Body are :—

I. Prithvi.	II. Âpa.	III. Teja.	IV. Vâyu.	V. Âkâsha..
1. Roma.	1. Lâla.	1. Kshudhâ.	1. Chalana.	1. Kâma.
2. Tvachâ.	2. Mutra.	2. Trishâ.	2. Dhâvana.	2. Krodha.
3. Nâdi.	3. Rudhira.	3. Âlasya.	3. Nirodhana.	3. Lobha.
4. Mânasa.	4. Reta.	4. Nîdrâ.	4. Sampra- sârana.	4. Moha.
5. Asti.	5. Sveda.	5. Maithuna.	5. Akunchana.	5. Bhaya.

ground that we actually feel so, he may be refuted by saying, that we also feel ourselves to be the different bodies we assume in our dreams, and yet, we never identify ourselves with any of them when we are awake. Thus, setting aside the five principal elements—Earth, Water, Fire, Air and Space, and the five principal sense-objects—Sound, Touch, Form, Taste and Odour (*indriyâni parânyâhuh*), we come to the subtle or astral body (*Sukshma Deha*), of which the components are :—

(1) The ten Senses (the five organs of perception or Jnânendriyas, *viz.*, Ear, Skin, Eyes, Tongue and Nose, representing the senses of hearing, etc., and the five organs of action or Karmendriyas, *viz.*, Mouth, Hands, Legs and the Organs of Secretion and Excretion), working through the five Prânas (*life-breaths*), *viz.*, Vyâna, Samâna, Udâna, Prâna and Apâna ; (2) the Mind (*Manas*), including Egoism (*Ahankâra*) ; and (3) the Reason (*Buddhi*), including both the Secular (*Mahat*) and the Pure (*Avyakta* or *Chitta*). This last (*Chitta*), which enables one to distinguish Sat from Asat, is called Conscience<sup>1</sup> in English. As a matter of fact, *Manas*

The components of the Subtle Body are :—

I. Prithvi.	II. Apa.	III. Teja.	IV. Vâyu.	V. Âkâsha.
1. Shabda.	1. Vâk.	1. Shrot.	1. Vyâna.	1. Antahkarana.
2. Sparsha.	2. Pâni.	2. Tvak.	2. Samâna.	2. Mana.
3. Rupa.	3. Pâda.	3. Chakshu.	3. Udâna.	3. Buddhi.
4. Rasa.	4. Upastha.	4. Jivhâ.	4. Prâna.	4. Chitta.
5. Gandha.	5. Gûda.	5. Ghrâna.	5. Apâna.	5. Ahankâra.

<sup>1</sup> Cf. Yâ sadasadvivekabuddhisacha ingrajiñta 'Conscience' aseñ mhana-tâta.—*Gîtârahasya*.

(*Mind*), *Buddhi* (*Reason*), *Chitta* (*Conscience*) and *Ahankâra* (*Egoism*) are only the four modifications of *Antahkarana*<sup>1</sup> (*Heart*, *lit.*, internal organ). The state devoid of thought (*Nirvikalpa Sphurana*) is the function<sup>2</sup> of *Antahkarana*, Thought (*Sankalpa*) that of *Manas*, Certitude (*Nischaya*) that of *Buddhi*, Memory<sup>3</sup> (*Anusandhâna*) that of *Chitta* and 'I' ness (*Ahampratyaya*) that of *Ahankâra*. This distinction is to be regarded as scientific, for, in practice the terms are used indiscriminately. These five so-called internal organs (*Antahkarana*<sup>4</sup> *Panchaka*), entering the organs of perception, through the different life-breaths, in accordance with

1 *Cf.* *Buddhi âni mana yâ dona shabdânkherija antahkarana va chitta be dona shabdahi prachârânta âbeta. Paikiñ antahkarana yâ shabdâchâ dhâtvartha 'ântaleñ karana mhanaje indriya' asâ asalyâmuleñ tyânta mana, buddhi, chitta, ahankâra vagaire sarvâñchâcha sâlmânyatah samâvesha hoto. —Gitârahasya.*

2 *Cf.* *Nirvikalpaspurana teñcha antahkarana, teñcha sañkalpavikalpât-maka mana, teñcha nischayâtmaka buddhi, teñcha anusandhânâtmaka chitta, teñcha 'mi' mhanuna pravritta boteñ to ahankâra. —Shri Nârâyana Mahârâja.*

3 *Cf.* *Teviñ kinchit smaratân chitteñ —Shri Nârâyana Mahârâja.*

'*Chittachaitanyayoga*' is so called, because the *Chitta*, by always remembering the Self, becomes *Chaitanya*.

4 *Cf.* *Yâ antahkaranapanchakâcheñ kartritva, bhoktritva sâñguñ. Antahkarana vyânavâyuche âdhâreñ shrotrendriyadvâreñ righuna shabdavishaya bhoguna vâgendriyeñ bolateñ, va mana samânavâyuche âdhâreñ tvagindriyeñ righuna sparshavishaya bhoguna hâtâñniñ deteñ ghetēñ, va buddhi udânavâyuche âdhâreñ chakshurindriyeñ righuna rupavishaya bhoguna pâyiñ yeteñ jâteñ, va chitta prânavâyuche âdhâreñ jivhendriyeñ righuna rasavishaya bhoguna upastendriyeñ ratî mutrotsarga kariteñ va ahankâra apâna vâyuचे âdhâreñ ghrânendriyeñ righuna gandhavishaya bhoguna gudiñ malavisarga karito. Yâstava karmendriyeñ pâpapunyâcheñ kartritva va jnânendriyeñ sukhaduhkhâcheñ bhoktritva, heñ sarva antahkaranapanchakâchecha mâthân. —Shri Nârâyana Mahârâja.*

the previous tendencies (*Purva Saṁskâra*<sup>1</sup>), enjoy the sense-objects and, in the same way, by means of the organs of action, perform the functions of talking, lifting, walking, secreting and excreting. They are, therefore, necessarily responsible<sup>2</sup> for the acts of merit and sin done through the organs of action (*Kartritva*), as well as for the happiness and misery enjoyed through the organs of perception (*Bhoktritva*). The Self, who stands aloof as a mere witness of this phenomenon, has got nothing to do with them, and yet, alas!, is held responsible for them, simply because he identifies himself with them. When one, however, separates himself from this subtle body also, that is, from all the 24 elements (*Tattvas*) mentioned here, he realizes the Self and becomes free. The Shruti, when it says that the Sense-objects are beyond the Senses (*Indriyebhyah parâ hyarthâ*), refers not to the sense-objects themselves, which go with the gross body, but to their ideas, which the mind ponders over. The Mind is necessarily beyond<sup>3</sup> or separate from the senses (*indriyebhyah param manah*), because it actually sees the senses enjoying the objects of the sense. In the same way, the Reason, which watches the workings of the Mind, must be beyond or distinct from the Mind itself (*manasastu parâ buddhih*). Lastly, the Self, whose chief instrument

1 *Vide* para (2) on *His Laws and Government* in the Chapter entitled 'Theology'.

2 *Of. Kârya kârana kartritve hetuṁ prakritiruchyate / puruṣaḥ sukhadukhânâṁ bhoktritve heturuchyate || B. G. XIII. 20.*

3 *Of. Indriyeṇ para mhanaje palikadachin, indriyâñchya palikadacheṇ mana, manâchyaḥi palikade-buddhi, âni jo buddhicyaḥi palikade (to) to (Âtmâ) âhe.—Gîtârahasya.*

*Parâ shabdano artha abhiṇ sukshma eo karavâno cbhe, ekaekathi upara vadhâre sukshma, ne tethi teni teni nichenâ vishayano avabhâsaka ema artha levâno cbhe.—Drivedi.*



in material as well as spiritual matters is the determining faculty of Reason, and who alone is present in deep sleep, in which state the Senses, the Mind and the Reason—one and all—disappear, cannot but be beyond Reason (*yo buddheh paratastu sah*). If the Self were absent or unconscious during profound repose, how could he, when awakened, remember the joy he then enjoyed, and say with certainty that he had sound sleep! The fact is that, owing to the absence of the necessary instruments during deep sleep consciousness (*Sushupti Avasthâ*), he was unable to manifest himself for some time, but, as soon as he recovered the use of them, he could communicate his experiences without difficulty. Just as the reflection of the sun in the water, lying in the open space in front of a house, throws light on its walls, so, the reflection of the Self (to be realised) in the water of the Reason<sup>1</sup> in the Subtle Body, casts its lustre on the gross body, which produces its activities<sup>2</sup>. Although, properly speaking, there are only two bodies—the Gross (*Sthula*) and the Subtle (*Sukshma*)—we find two more given in some philosophical works<sup>3</sup>, viz., the Ignorance

1 *Of.* Teñ mahattattva jâleñ Brahmâ / srishti karâvi hâ tyâchâ mahimâ /  
buddhi je sthâvarajañgamâ / te sarva aũsha tyâ mahattattvâche //  
*Yathârthadipikâ.*

2 *Of.* Aũganiũ surya jaliũ pratibimbata teja gharâũtila bhiũtivari /  
teneñ dise udakâũtila bhâskara mukhya kalâ ravi tyâ upari // Jistava indriya  
deha sachetana jâniva mipana te dusari / Shriguruvâkya kale mhane  
Vâmana te paramârtha kalâ tisari // *Vâmana Pandita.*

Thus we see, that this human being is composed first of the external covering, the body. Secondly, of the finer body, consisting of mind and intellect, and egoism and sensation. Next, behind these, is the real Self of man. We see also that all the qualities and powers of this gross body are borrowed from the mind and that the finer body or mind, borrows its powers and luminosity from the Soul standing behind it.—*Swâmi Vivekânanda.*

3 *Of.* Tisarâ deha kârana ajnâna / chaũthâ deha mahâkârana juâna /  
he châri deha nirshitâñ vijnâna / Parabrahma teñ // *Dâsabodha.*

of Brahma, called the Causal Body (*Kârana Deha*) and the Knowledge of Brahma, called the Great Causal Body (*Mahâkârana Deha*). So far, is the explanation of the Analytic Knowledge (*Vyatireka Jnâna*) given in the verse. It will be seen that it also suggests Synthetic Knowledge (*Anvaya Jnâna*), when we supply the ellipsis, viz., that there is nothing beyond or separate from the Self. This point, however, is made more clear in the Shruti, which says distinctly that there is nothing whatever beyond Him, Who is the Supreme Goal (*Purushânna param kinchitsâ kâshthâ sâ parâ gatih*). The meaning is, that matter has no separate existence, but it is the spirit, only assuming an unreal form, just as the false appearance of a serpent is nothing but the rope itself. After giving here theoretical description of the Path of Knowledge, Shri Krishna advises Arjuna, in the next verse, to know the Self by actual experience and to do away, for ever, with the sinful Kâma.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुन संवादे कर्मयोगो नाम तृतीयोऽध्यायः ॥

**“ Thus, knowing the Self who is beyond the Reason, and making the Mind steady in Him by the Reason, ☉ Mighty-armed !, destroy the enemy in the form of Desire, difficult to conquer. Thus ends the Third Chapter, entitled ‘The Yoga of Action’, in the dialogue between Shri Krishna and Arjuna on the Yoga Philosophy of the Knowledge of the Eternal in the glorious Upanishads of the Bhagavad-Gitâ.”**

Arjuna is asked, in this verse, to secure, in the way shown (*evam*), a practical Knowledge of the Self (*buddheh param buddhvâ*), and by continuing the practice

of self-restraint, already recommended, to preserve the purity of his Reason. Thus, mighty-armed (*mahâbâho*) as he is, he would be easily able to make his Mind<sup>1</sup> steady in the Self (*sañstabhyâtmânamâtmanâ*) and to slay the desire-bodied foe, whom it is very hard to overcome (*jahi shatrum kâmarupam durâsadam*). Shri Tukârâma Mahârâja describes the blissful result of the practical Knowledge of the Self he gained, in the following<sup>2</sup> words:—

“I witnessed the death of my body with the eye of my Reason, and that exultation of Self-realization was indeed unique! All the three worlds thrill with joy, when I realize myself to be all. Through Egoism, I once identified myself with the gross and subtle bodies, but, through its abandonment, I have become infinite. The mourning of births and deaths is over, as I am now far far away from all limitations of Ignorance. Nârâyana has given me shelter in His Abode; I will, there-

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1 Cf. *Tari buddhiparatâ âtmâ samajoni / tayâcha nischayâtmaka buddhi-karuni / mana tyâ svarupin yojuni / mârin vairi hâ kâma* || *Yathârthadipikâ*.

Atmanischayâtmaka ye buddhi karuna / âtnasvarupin kariñ manâcheñ sthirapana / maga sarva purushârthâchâ ghâtaka jâna / tyâ kâmateñ purna bhasma kariñ || *Ohitsadânandalahari*.

2 Cf. *Âpuleñ marana pâhileñ myâñ dolâñ / to jâlâ sohalâ anupamya* || *Anandêñ dâtalîñ tinhi tribhuvaneñ / sarvâtmakapaneñ bhoga jâlâ* || *Ekadeshiñ hotoñ ahankâreñ âthilâ / tyâchyâ tyâgeñ jâlâ sukâla hâ* || *Phitaleñ sutaka janmamaranâcheñ / mi mâzyâ sañkocheñ duri jâloñ* || *Nârâyaneñ dilâ vasatisa thâva / thevuniyâñ bhâva theloñ pâyîñ* || *Tukâ mbane dileñ umatuni jagiñ / ghetaleñ teñ aṅgiñ lâvuniyâñ* ||

Pana yâpekshâñ hi balavattara pramâna mhanaje sâdhusantârchâ anubhava heñ hoyâ. Mâgila siddha purushârchyâ anubhavâcheñ varnana râhuñ dyâ; pana agadiñ alikade Bhagavadbhaktashiromani Tukârâma buyâ yâñniñhi :—“Apuleñ marana pâhileñ myâñ dolâñ / to jâlâ sohalâ anupamya ||” aseñ yâ paramâvadhichyâ sthiticheñ alaṅkârîka bhâshenîta mothyâ kautukâneñ va dhanyatâpurvaka varnana keleñ âhe.—*Gîtârahasya, (Adhyâtma)*.

fore, keep Faith in Him and lie at His Feet. *Tukâ* says, that the impression or form of the Personal God, which is traceable everywhere in the world, have I assumed on my own Impersonal Self."

The discourse, which ends in this verse, begins with the question<sup>1</sup>, which Arjuna asked to ascertain whether he was to follow the Path of Action or that of Knowledge (*Tadekam vada nischitya—III. 2*). The answer he received was that both were necessary<sup>2</sup> (*Loke'smin dvividhâ nishthâ—III. 3*), the former for purifying the mind (*Naishkarmyam purusho'shnute—III. 4*) and the latter for making it steady in the Self (*Saṅstabhyâtmanamâtmanâ—III. 43*). Janaka and the ancient Saints followed the same course (*Janakâdayah—III. 20*). Nobody is able, as Arjuna wished, to escape from act by shunning action, nor is it possible for any one to remain actionless, even for a moment, as every one is helplessly driven to action by the qualities of Nature, in accordance with the Divine arrangement made for the fulfilment of the debt contracted by the Individual Soul in the past life (*Nahi kaschit kshanamapi.....sarvâh prakritijairgunaih—III. 5*). The maintenance of the body,

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1 Cf. But to live and act in the world, yet be above it, this is a 'mingled' and confusing word, the sense of which he has no patience to grasp.—*Essays on the Gîtâ by Aurobindo Ghose*.

2 Cf. The Paramahansa says: "No greater mistake can be committed than to look upon work as the be-all and end-all of human life. Work is the first chapter of human life. God is the conclusion.....Thou must be careful to take up only such works as come in thy way—such works, again, as appear to be of a pressing necessity. Do not seek them—do not seek more work than thou canst well manage. If thou dost, thou wilt lose sight of the Lord. Work or the performance of one's duty is the means and God is the end." At the same time, he was strong in his denunciation of that weakness which despises work while the highest of Realisation are yet beyond reach. He says: "It is possible for him alone to give up all work who hath seen, who hath realised God."—*Life and Teachings of Shri Râmakrishna Paramahansa by G. A. Natesan & Co.*

at any rate, stands in need of its daily round of work (*Sharirayâtrâpi*—III. 8). Action is, therefore, unavoidable, and yet, whether it be good or bad, it is sure to tie us up (*Karmabandhanah*—III. 9), though in different ways. The shackles of good actions are of gold, for, they bring us worldly happiness, and the shackles of bad actions, which bring us misery, are of iron. The only way to get out of the difficulty, suggested by Shri Krishna, is that it should be performed for the purpose of sacrifice to God (*Yajnârthât*—III. 9), by which alone it loses its binding power. What is the meaning of sacrifice, then? Sacrifice does not mean the ceremony<sup>1</sup>, popularly known by that name, but it means freedom from every desire except that of Self-realization, and a full belief in the fact that we are not the doers, but the mere spectators, of action. God takes charge of the actions thus offered, just as Government appropriate all unclaimed property, and in return provides the aspirant with the materials

1 Even the ceremony mentioned in the Vedas has a deep meaning. Vide B. G. IV. 24 “*Brahmârpanam Brahma havir ħc.*”

*Of. Kâshtiñ jaisâ vaishvânara / yatneñ tyâchâ sâkshâtkâra / taisâ âtmâ agochara / yatneñ bhete muniteñ // Kâshtiñ agni manthaneñ / dehiñ âtmâ shravana mananeñ / prâpta hoto yatna karaneñ / sâmarthya âhe toñvari / Shravanachi te adbarârani / manana jeñ teñ uttarârani / deha kâshtiñ âtmâ vanhi / prakata hoto // Manthana to hâ vichâra / nididhyâsa to rajju thora / vishaya hotyâ sâkshâtkâra / âtmavanhichâ // Jñânendriânciñ kundeñ thora / pancha vishaya te havya sâra / pashu to hâ ahañkâra / yajnakartyâ yogyâchâ // Udgâtâ to prâna / karmendriyeñ ritvik jâna / sadasyavritti antahkarana / hoteñ jâna chitta mana // Yajniñ buddhi Brahmâ chatura / vivekâchâ mandapa thora / jñâna yajnâchâ siddhasambhâra / hoto ye riti // Svânubhuti sundara vadhu / yajamâna vastu svatahsiddhu / yâchâ mahimâ agâdhu / anirvâchya // Aisâ yajna ghadâvâ / mhanona yatna karâvâ / âtmâ vichâreñ prakatâvâ / deha kâshtiñ // Jñânasâgara.*

The misunderstanding of the true meaning of ‘sacrifice’ led to the evil practice of offering animal sacrifices, which necessitated the incarnation of Buddha, as pointed out in the Introduction.

necessary for Self-realization, such as, purity of heart (*Antahkarana Shuddhi*), Love (*Bhakti*), company of Saints (*Satsaṅgati*) and others. It is, however, essential that the Seeker of Knowledge does necessary work, only (*Niyatam kuru—III. 8*) and abandons entirely, optional duties prescribed by the Vedas (*Mukta saṅgah—III. 9*), or functions of other castes (*Paradharmo bhayāvahah—III. 35*) or any other selfish work (*Asaktah—III. 19 and 25*). Why did Prajâpati (Brahmadeva), then, advise the people he created to worship the Gods (*Saha yajnâh..... mogham Pârtha sa jivati—III. 10-16*) ? This is a provision made for the large majority of mankind, who would not work except for gain. They are, therefore, asked to strive for “ joys of heaven instead of those of earth, wide lordship instead of smaller powers, great wealth instead of narrow means. The object is kept as a stimulus as long as it is wanted, and the taste for objects is encouraged, but is slowly curbed, restrained, brought under control, by the principle of sacrifice.” Now, Arjuna thought that he would acquire Knowledge of the Self, and then, give up work. This, he is told, will not do, for, even then, he is bound to work, if not for his own good (*Tasya kâryam na vidyate—III. 17*), at least for that of the people (*Lokasaṅgraham—III. 25*), who follow, as a rule, the ways of the Wise (*Yadyadâcharati shreshthah.....lokastadanuvaratate—III. 21*). In support of this point, Shri Krishna quotes His own example (*Na Me Pârthâsti kartavyam.....imâh prajâh—III. 22-24*) and asks Arjuna to do, like Him, actions without attachment (*Kuryâdvidvânstathâsaktah—III. 25*), and not to unsettle, on any account, the minds of the Ignorant by speaking to them of disinterested actions or Knowledge (*Na buddhibhedam janayet—III. 26*). A Wise Man, He says, is unfettered (*Tattvavittu.....na sajjate—*

III. 28) by action (which means nothing but the dealings of the senses with the sense-objects), because, when he enjoys pleasures or suffers pain against his wishes, in payment of his past debts, he takes care not to allow himself to be enslaved by the likes and dislikes which abide in the senses, regarding them as obstructers of the sacred Path (*Indriyasya indriyārtheshu.....paripanthināu—III. 34*). This leads Arjuna to ask the question ‘Who prompts him to commit sin reluctantly (*Atha kena prayuktoyam.....niyojitah—III. 36*)?’ The reply is ‘Kāma (*desire*), which, making its abode in the Senses, the Mind and the Reason, and enveloping his Knowledge, deludes him (*Kāmaesha.....āvṛitya dehinam—III. 38-40*)’. Arjuna is, therefore, advised first to control his Senses (*Indriyānyādaū niyamyā—III. 41*), then to acquire Knowledge of the Self, who is beyond everything (*Indriyāni parānyāhuh.....paratastu sah—III. 42*), and lastly, to destroy Kāma, the insatiable foe of the human race (*Jahi shatrum.....durāsadam—III. 43*). If the senses are too powerful for one to restrain, he should pray God for help, as follows:—“O Benign Friend and Prop of the poor and helpless! I surrender myself absolutely to Thy Holy Feet. My mind is wholly engrossed with sense-objects. My wife, my children and my wealth have been my only solace. It is impossible for me to bear the strain any longer, and therefore, I pray most humbly for Thy Mercy. O God of Gods!, let me realize that they are all transitory and feel a disgust for them, and be attached to nothing but Thee. I do not, however, at all grumble<sup>1</sup> to enjoy the pleasures and suffer the pain which fall to my lot, as the result

1 Cf. *Prārabdhistava* jēh jēh samayīñ ghadela teñ sukhēñ ghado—*Sohirobā*.

of my actions in past life. But let the fire of dispassion blaze in my heart, so that I may not stick to them by yielding to the concomitant likes and dislikes. Impress upon my mind that I am not the body, nor the doer of actions. I am totally ignorant of the means to cross over this ocean of grief. Sinful wretch as I am, I never had an opportunity of enjoying the company of Saints, much less of serving them. I allowed myself to be wafted, day and night, by the current of lust and appetite. I now bow down to Thee and entreat that I may, immediately, be saved from their clutches. Show me the way by which I may secure purification of heart. Teach me the different modes of Love and reveal to me the real aim of the Vedas, the Shastras and the Puranas. Lay open the door of Thy secret chambers and let me have a look at Thy Sweet Face. After enjoying the blissful sight to my heart's content, let me merge myself with deep Love into Thee. Do me, O Merciful Lord!, this favour, which will undoubtedly redound to Thy Glory." Thus, even if the Kâma makes its appearance when the time for action comes, like the serpent in the rope, by way of punishment for the selfish work done in past life, it will soon vanish<sup>1</sup> without affecting the Wise Man in any way, so long as he is not forgetful of the Self. The watch-word of this Chapter, which treats of the Path of Action (*Karma Yoga*), is 'Sacrifice', which alone secures Salvation through Knowledge of the Self, which is principally the subject matter of the next Chapter.

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1 Cf. *Maga jari purva karmaphaleñ / hā upajālā prārabdhāchyā baleñ / to rajju vismaraneñ kshanaika vyāleñ / mukha dākhaviṇe taisā disela // Saratāñ prārabdha bhoga / māguti chittachaitanya yoga / tevhāñ yathāpurva tyāchāhi yoga / tatkāla hoyā // Yathārthadīpikā.*



## CHAPTER IV (CHATURTHODHYĀYAH)

**SYNOPSIS.**—*The Path of Action, described in the last Chapter, is an everlasting one, and has been followed by the Seekers of Knowledge from times immemorial (Yogah proktah purāṭanaḥ—IV. 3). It lies in seeing inaction in action and action in inaction (Karmanyakarma yah...kṛtsna karma-kṛt—IV. 18), that is, in the sacrifice<sup>1</sup> of disinterested actions to the Personal God, and not in the undoing of actions, which evokes punishment. Of all the sacrifices performed on the earth, those, which relate to Knowledge, are said to be the best (Shreyān dravyamayād-yajñājjnānayajnaḥ—IV. 33), for, nothing is so holy as Knowledge in this world (Na hi jñānena sadriṣham pavitrāmiha vidyate—IV. 38). The qualifications necessary for acquiring it are, 1st, Full Faith (Shraddhāvān labhate jñānam—IV. 39) in the Scriptures and the Preceptor, 2nd, a Mind purified by Karma Yoga (Svādhyāya-jñānayajñāścha yatayah—IV. 28) and 3rd, Absolute Surrender to the Preceptor (Tadviddhi &c.—IV. 34) by means of salutation (Pranipāta), questioning (Prashna) and service (Sevā). The qualifications demanded of the Preceptor are, 1st, Thorough Knowledge of the Śāstras and 2nd, Practical Knowledge of the Self, whom*

1 Cf. Karma Yoga to kiñ nihsaṅga | Ishvariṁ samarpi || Yathārtha-dīpikā.

he must be able to realize, not only beyond the Reason, but also in the world around ( *Upadekshyanti te jñānam jñāninastattvadarshinah—IV. 34* ). The Knowledge to be gained by the Disciple from the Master is, 1st, *Vyatireka* ( *Yajñātvā na punarmoham evam yāsyasi Pāṇḍava—IV. 35* ), i. e., Self-realization by Analysis, or the separation of the Self ( *Ātmā* ) from the non-Self ( *Anātmā* ), or of the Spirit ( *Chaitanya* ) from Matter ( *Jada* ); and 2nd, *Anvaya*, i. e., realization as the Self, or *Nirguna* ( *Yenabhūtānyasheshena drakshyasyātmani—IV. 35* ), as well as *Saguna Brahma* ( *Atho Mayi—IV. 35* ), by Synthesis or union, of what is set aside by *Vyatireka* as the non-Self or Matter. The result of this double Knowledge, if the practice of Yoga is continued uninterruptedly, is that it ( 1st ) keeps the Initiate aloof ( *Apichedasi pāpebhyah.....santarishyasi—IV. 36* ) from the sins of this life ( *Kriyamāna* ), ( 2nd ) reduces to ashes ( *Yathaidhāñsi.....bhasmasāt kurute tathā—IV. 37* ) all the merit and sin of his past lives ( *Sanchita* ) and ( 3rd ) secures Living-Freedom ( *Jivanmukti* ) or Perfect Peace for him without delay ( *Shāntimachirenādhi-gachchhati—IV. 39* ). This is briefly the Path of Knowledge ( *Jñāna Yoga* ), recommended in the *Bhagavad-Gītā*.

O dear Shri Krishna !, in Whom the cowherds and the damsels delighted, who so beholds Thee, Who art 'the loftiest and deepest, for him the fetters of the heart break asunder, for him all doubts are solved and his works become nothingness'. Thou art smallest of

the small and, none the less, Thou art great! Without a Teacher, however, there is no access to Thee, and association with Him comes, only when the wandering Soul is nearing his Salvation from bondage of the world, as declared by Muchukunda in Shri Bhâgavata (X.51-53). He who realizes Thee to be the Self, by the Grace of the Preceptor, climbs upwards, where desire is quenched and where neither sacrificial gift nor penance, but Thy Supreme Love alone, reaches. Therefore, dost Thou, O Merciful Father!, advise Arjuna, in the last verse of this Chapter, to arise and worship Thee! (*Yogam âtishthottishtha Bhârata*).

The Karma Yoga or the Path of Action, treated of in Chapter III, is the means<sup>1</sup> suggested for initiation into the Jnâna Yoga or the Path of Knowledge, referred to at the end of that Chapter and described at length in this Fourth Chapter, after once more confirming the principles of the Karma Yoga, already enunciated. In order, however, to encourage<sup>2</sup> Arjuna to adopt, immediately and without any hesitation, the spiritual course preached by Shri Krishna up to this time, He tells him, in the beginning, that he should not consider himself to be the first to hear the everlasting Yoga, as, commencing with the Sun-God, several eminent personages in succession had been fortunate enough to know and practise it before him.

**श्रीभगवानुवाच—इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।  
विवस्वान्मनवे प्राह मनुर्निश्वाकवेऽब्रवीत् ॥ १ ॥**

1 *Of.* Teñchi kathecheñ anusandhâna / tritiyâdhyâyiñ prâdhânyeyñ bolileñ karmânussthâna / teñ jnânayogâcheñ hoyâ sâdhana / sâdhya purna jnânayogu || *Ohitsadânandalahari*.

2 *Of.* Purvâdhyâyâche antaparyanta / jo upadesha karitâ jâlâ Ananta / to anâdi paramparâgata / aiseñ kalâveñ shishyâsu || *Yathârthadîpikâ*.

एवं परंपराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परंतप ॥ २ ॥

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

“I declared this imperishable Yoga (Path) to Vivasvân (the Sun-God); Vivasvân communicated it to Manu; Manu told it to Ikshvâku. Thus, handed down in succession, the Royal Sages knew it; but by long lapse of time, O Parantapa (Terror of Foes)!, this Yoga (Path) was lost to the world. This self-same ancient Yoga (Path), this Supreme Mystery, has been to-day declared to you by Me, for, you are My Lover and Friend.”

The Blessed Lord means to say: —“O Arjuna!, the Path<sup>1</sup>, which I have pointed out to you in the past two discourses, is not one to be regarded as an ordinary thing. It is a rare gift which is deathless (*avyayam*). I granted it to the ‘Lord of Light’ (*imam Vivasvate yogam proktavānāham*), who gave it to his son the Manu Shrâddha Deva (*Vivasvân Manave prâha*), and he to his holy son Ikshvâku (*Manuh Ikshvâkave’bravit*). So, passing down the line, it became known to the Royal Sages (*evam paramparâ prâptamimam râjarshayo viduh*). Then, with years, as the people<sup>2</sup> became more and more

1 Cf. Tretâyugâdau cha tato Vivasvân Manave dadan / Manuscha lokabrityartham suta Yekshvâkave dadau // Ikshvâkunî cha kathito vyâpya lokânavasthitah / gamishyatî kshayântecha punarnârâyanam nripa // *Nârâyaniya Dharma*.

2 Cf. Aisâ hâ mahâprajayana yoga jâna / yetheñ atidirgha kâlêñ karuna / dvâpârântiñ gelâ nâsona / durbala jama jâle mhanoni // Ajitendriya anadhikâri / kâmeñ karuni vishayiñ âvadi puri / krodheñ karuni jalati ahorâtriñ / dehiñcha bhikâri ahampaneñ // *Ohitsadînandalahari*.

Jêñ prâniyâñ kâmiñ bharu / dehâchivari âdaru / bahuta karuni visaru / âtmahitâchâ // *Jnâneshvari*.

worldly, the Truth grew dim and perished (*sa kâleneha mahatâ yogo nashtah*). It befits you, therefore, O Terror of Foes!, to follow the example of these illustrious sovereigns of the Solar Race, and fight with the Kauravas after realizing the Truth. Let Knowledge and Duty go hand in hand. If you ask Me why I call the Path 'deathless (*avyayam*)', when I say that it perishes (*nashtah*), My reply is, that it does not vanish from the world altogether<sup>1</sup>. This Path is most ancient<sup>2</sup> (*purâtanah*), that is, without beginning. It is also without end, for, when it disappears here, it returns to Me and is carefully preserved in Me, during the period of the dissolution of the Universe, and made known first to Brahmâ, at the beginning of the Universe. It is the highest mystery, for the sake of which, alone, all the Vedas have come into existence. This secret<sup>3</sup> of all secrets (*rahasyam hyetaduttamam*), O noble and beloved Prince!, I have been pleased to reveal to you to-day, (*Mayâ te'dya yogah proktah*), simply because you are My thoughtful friend and ardent<sup>4</sup> votary (*bhaktosi Me sakhâ cheti*), who knows no Being greater than Myself." Hearing

1 *Of*. Prastuta hâ yoga yâ shlokiñ / agâ! Arjunâ! nâshalâ kiñ / yâ yogâche jânate vakte viveki / na disati konhi yâstava || *Yathârthadipikâ*.

2 *Of*. Kiñ hâ yoga purâtana / kalpântiñ Maja mâji hotâ jatana / Mi yoganidre pâsuni uthatâñ vachana / heñchi boliloñ âdi Brahmayâsi || Heñ rahasya aiseñ parama / tuja boliloñ uttama / yâ kâraneñcha agâ nigama / pravartale sakala || *Yathârthadipikâ*.

3 *Of*. From all this it follows that the universal tendency of antiquity, and of the circle which produced the Upanishads, was in the direction of keeping their contents secret from unfit persons, and that the Indian writers were practically justified in explaining the term Upanishad by 'Rahasyam', secret.—*Deussen*.

4 *Of*. Tuñ premâchâ putalâ / bhaktichâ jivhâlâ / maitriyechi kalâ / Dhanurdharâ || *Jñânesvari*.

Âni tuñ asahi ananya sharana, priya purna yâ lâgiñ Maja—*Ohitsadâ-nandalahari*.

the words of the Master, Arjuna entertains a doubt as to how all this could happen, when he himself and Shri Krishna were born on one and the same day, and puts Him the following question.

**अर्जुन उवाच—अपरं भवतो जन्म परं जन्म विवस्वतः ।**

**कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥**

**“ Later is Thy birth ; earlier the birth of Vivasvân (the Sun-God). How, then, am I to understand that it was Thou Who declared it first? ”**

What makes Arjuna suspect, at this moment only, the veracity of the statements made by Shri Krishna, in Whom he is understood to have implicit Faith, is a problem which requires solution. In the last verse of the preceding Chapter, when Shri Krishna Himself advised Arjuna to realize the Brahma or Âtmâ (*the Self*) *beyond the Reason (buddheh param buddhvâ)*, the latter thought that he was mistaken<sup>1</sup> in regarding, up to that time, Shri Krishna as Parabrahma or Paramâtmâ. Now, Shri Krishna was not only Arjuna's friend as before, but He was his Guru (*Preceptor*) also. On the spiritual path, if the Disciple happens to lose Faith in the Divinity<sup>2</sup> of the Preceptor and regard Him as a man, even for a time, his Reason is sure to be attacked with doubts, which would stop all progress until he recovers his Faith. Arjuna was in the same position. He knew that both Shri Krishna and himself were coevals (*aparam bhavato janma*) and, therefore, he could not make up his mind to believe that the instruction, which the former might have given to the Sun-God, who existed even then, reached

1 *Of. Jari buddhi paratâ âtmâ to jneya / tevhâñ jneya tochi Parameshvara boyâ / itakiyâñeñ udâlâ nischaya | jo hotâ Krishna Paramâtmâ mhanoni || Yathârthadipikâ.*

2 *Of. Guru navhe Sarveshvara / itakâ uthatâñ buddhisamira / khavale avidyâsâgara / maga sañshaya tarañgâñ kâya vâna || Yathârthadipikâ.*

the ears of the Souls, who lived before He was born (*param janma Vivasvatah*). Here, Arjuna, imitating the language of the Vedas<sup>1</sup>, uses the word Vivasvân for the kings of the Solar Race, for, he knew that it was not impossible for Shri Krishna to declare the Path to Vivasvân, who was then in existence, although he must have been much older than the Preceptor. There was, before his eyes, the example of the Sage Kapila, who imparted Knowledge of the Self to his mother Devahuti. If it be assumed that Shri Krishna declared it in a former life, Arjuna was at a loss to know how He could remember<sup>2</sup> the fact in this life (*kathametadvijâniyâm Tvamâdau proktavâniti*). Shri Krishna, therefore, clears all the doubts of His Disciple, in the following verse, by establishing His own Divinity.

श्रीभगवानुवाच—बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥ ५ ॥

**“Many have been the renewals of My birth and of thine too, O Arjuna! I know them all, but you do not know them, O Parantapa (Terror of Foes)!”**

Here, Shri Krishna wishes to impress upon the mind of Arjuna two things, 1st, that both of them have had to pass through unnumbered births (*bahuni Me vyatitâni janmâni tava chârjuna*), and that in one of His births, long before the kings of the Solar Race were born and dead, He declared the Path to Vivasvân, and 2ndly, that He, being the Omniscient Lord of the

1 Cf. Atmâvai putra nâmâsi.....*Shruti*.

Pitâ âpanachi putra mhanoni / spashta bolilêñ Veda vachaniñ / Arjuna mhanato yâ bhâveñ karuni / kiñ suryâsa jari Tuñ heñ bolilâsi || *Yathârtha-dipikâ*.

2 Cf. ‘Janmântarânubhutanacha na smaryata iti’ / aiseñ bolilêñ ase mahâ jâtiñ / tari Tuja kaiseñ smarateñ Lakshmipati / hâ mâze chittiñ sañshaya ase || *Ohitsadânandalahari*.

Universe, knew all the past, present and future (*tânyaham veda sarvâni*), 'but that Arjuna, having taken birth through Ignorance, for the destruction of his foes, which idea is expressed in the word *Parantapa*, does not remember any of his previous births (*na tvam vettha*). Through the Grace of the Preceptor, Arjuna now understood clearly the force<sup>1</sup> of His words, that Shri Krishna was not the body of three and half cubits he saw before him, but that He was the Universal Soul beyond the Reason, Whom he had been asked to realize. He thus regained the full Faith he had lost, but he was still anxious to know why God should take several births like the Ignorant Souls, in whose case they were unavoidable. Shri Krishna, therefore, describes, in the following verse, the manner in which He incarnates Himself.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ६ ॥

**“Although I am unborn—the Inexhaustible Self—and although I am the Lord of all beings, yet, controlling My own Nature, I take birth through My own Delusive Power (*Shuddha Sattva*).”**

In the first half of the verse, Shri Krishna gives His own true Nature, as described in the Vedas<sup>2</sup>, viz., that He is unborn, changeless and the Master of the whole Creation (*ajo'pisannavyayâtma bhutânâmishvaro'pisan*). He is, therefore, necessarily free from the fetters of action. Nevertheless, He says, in the second half, that of His own accord He takes control of His

1 Cf. Yathâpurva jâlâ bhâva / samajâlâ kin hâ Devâdhideva / buddhipalîkade jânâvâ to svayameva / hâchi sarvâtma âtmatveñ || *Yathârthadîpikâ*.

2 Cf. Âkâshavat sarvagatascha nityah avinâshivâyamâtma' nuchchhitti dharmetyâdi Shruteh—*Brih. 4.5.15*.



own Nature<sup>1</sup>, and appears to be born by means of His vehicle, the Shuddha Sattva or Vidyâ (*prakritim svâmadhishtâyâ sambhavâmyâtmanamâyayâ*). The Saguna Brahma or Ishvara (*Personal God*) is Nirguna Brahma (*Impersonal God*) with the Upâdhi (*Vehicle*) of Shuddha Sattva. It is on account of this Shuddha Sattva, that the Personal God is every moment conscious that He is Nirguna (*Impersonal*). Nirguna Brahma, on the other hand, lacks this consciousness owing to the absence of the vehicle of Shuddha Sattva. The three qualities of Avidyâ (*nescience*), which is the vehicle (*Upâdhi*) of all the Individual Souls (*Jivâtmas*), are, as already mentioned, the Sattva or the mind, the Rajas or the senses and the Tamas or the body. Of all the three of them, the Sattva or the mind, having the characteristic of being transparent like the looking-glass, produces a reflection of the Universal Soul, which is called Jivâtma or the Individual Soul. This Soul, through Egoism (*Ahankâra*), which is the result of Ignorance, identifies himself with the body and, considering himself to be the doer of actions, which are born of the qualities of Nature, entangles himself into the net of births and deaths. Such is not the case with Shri Krishna. His vehicle (*Upâdhi*) being Shuddha<sup>2</sup> Sattva or Perfect Knowledge, He broods

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1 *Of*. Chidâbbhâseñikaruna Maja adhina Mâzi prakriti / mâyâkhyâ anantânanta shakti / svopâdhi bhutâ tiche parinâma jevhân hoti / tevhânchi bhâsati janmâdikâpari Maja // *Chitsadânandalahari*.

Taisâ amurtuchi Mi Kiriti / pari prakrititeñ jaiñ adhishthiñ / taiñ sâkârapana natiñ / kâjâ yeyâ // *Jñâneshvâri*.

Krishnamenamavehi tvam âtmânamakhilâtmanâm / jagaddhitâyaso'pyatra dehivâbbhâti mâyayâ / ahobhâgyamahobhâgyam nanda gopa vrijan-kasâm / yanmitram paramânandam purna Brahma sanâtanam // *Shri Bhâgavata*.

2 *Of*. Karmabandha Maja nase mhanoni / agâ ! leshahi lepa nasoni / âtma mâyâ shuddha vidyâ ti karuni / âpali murti adhishtthuni

over or pervades, as it were, His own form or image (*prakritimadhishtâya*), just as gold does the ornament, so that the form He seems to assume has no real existence, but is only a manifestation of His own real Self. The so called incarnations<sup>1</sup>, therefore, of God are evidently not made of the five principal elements (*pāṇchabhautika*), like the bodies of the Individual Souls, which are forced upon them as a punishment for their actions, but they are spiritual. In the next verse, Shri Krishna mentions the occasion, which induces Him to incarnate Himself.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७ ॥

“Whenever, O Bhârata (Descendant of Bharata) !, piety declines and impiety gains the upper hand, I create then Myself.”

janmatoñ // Kiñ prakriti mhanije âkriti / te svaprakriti mhanije svasvarupa murti / alaṅkāriñ suvarna sphurti / taiḥ pratimâ adhishtuni janmatoñ // Adhishtuni âkâra / soṇeñchi prakate nirvikâra / taisâ sâkâra âni disoni nirâkâra / agâ ! prakatataseñ // *Yathârthadipikâ*.

1 Madame H. P. Blavatsky speaks of the Avatâra as ‘a descent of the manifested Deity into an illusive form of individuality, an appearance, which to men, on this illusive plane, is objective, but is not so in sober fact.

*Cf.* Janma karmacha Me divyam—*B. G. IV. 9.*

Of course there are numerous manifestations of Shri Krishna, called His avatars or incarnations; and some of these are non-human, or a combination of the human and the non-human. But these are his descent or avatar in the process of either cosmic or historic evolution. The cosmic character of His incarnation, or more correctly speaking, descent—for that is the true English rendering of the Sanskrit term avatar—is manifest in the earlier forms of the Fish, the Tortoise and the Boar, which Shri Krishna is said to have assumed. His manifestation as Nrisinha, or the Man-Lion, has also an evident cosmic meaning. But all His later manifestations, as Rama, during the Ramayana Epoch, all these are distinct human manifestations. Indeed, the Vaishnavas believe that the real and permanent ‘form’ of Shri Krishna is the Divine-Human form. His own ‘form’ is the very spiritual prototype of the perfected human figure. The constituent elements of it are spiritual and not carnal. But the type is human.—*The Soul of India*.

After telling here that the decay of religion<sup>1</sup> or Bhâgavata Dharma and righteousness (*yadâ yadâhi dharmasya glânirbhavati*) and the exaltation of irreligion or materialism and wickedness (*abhyutthânamadharma*) cause Him, in His Infinite Mercy, to take a visible form (*tadâtmanam srijâmyaham*), Shri Krishna mentions, in the next verse, the work He does in His incarnations.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८ ॥

**“ I enter birth, age after age, for the protection of the good, for the destruction of evil-doers and for the firm establishment of piety.”**

When piety is on the wane, the wicked become strong and begin to oppress the righteous. The latter being destitute of human help, have no other recourse than to remember God in their troubles. The result is, that God, Whose nature is that of the Kalpavriksha, is forced to ‘move a man with men, succouring<sup>2</sup> the good, thrusting the evil back’. When the power of the sinful ones is thus crushed (*vinâshâyacha*

1 *Of.* “Ye Ansar, I have learnt the discourse ye hold among yourselves. When I came amongst you, you were wandering in darkness and the Lord gave you the right direction; you were suffering; He made you happy; at enmity amongst yourselves; and He has filled your hearts with brotherly love and concord. Was it not so I tell me.” “Indeed, it is even as thou sayest”, was the reply: “To the Lord and His Prophet belong benevolence and grace.”—*Sayad Ameerly ‘Spirit of Islam’.*

*Of.* Tari je je kâlîñ yâ dharmâchi hâni / dharma to hi parisa Dhanushya-pâni / tari Vedavibha jo mokshâchâ dâni / varnâshramapaniñ virâjatu jo // Pravritti nivritti lakshana jâna / tayâchi hâni hoye jeneñ kâlêñ karuna / âni adharmâ jo sarva dukkhâchâ bhâjana / virodhi purna dharmâchâ jo // Aisâ yâ Veda viruddha adharmâchâ / udbhava hotase gâ netâchâ / tevhañ tevhañ yayâ dehâteñ sâchâ / srijâyâchâ vilâsa dâviñ // *Chit-sadânanandalahari.*

2 *Of.* “In the well-known legend of the churning of the Ocean of Milk, Vishnu favours the Devas at every crisis.”

*dushkritâm*), and the virtuous are rescued (*paritrânâya sâdhunâm*), He sets up firmly the paths<sup>1</sup> of forthcoming and return, altogether neglected in the degenerated times. For this sacred work, Shri Krishna says, He takes<sup>2</sup> birth from age to age (*dharmasañsthâpanârthâya sambhavâmi yuge yuge*). None of the three items of work, mentioned by the Master, seemed to Arjuna to be of such a serious character as necessitated the coming of the Lord personally, in human form, to this world, for, he thought that the Creator, Preserver and Destroyer of this Universe could certainly, with the greatest facility, accomplish<sup>3</sup> the protection of the

1 Cf. Vedamârga rakshana teñ dharma sañsthâpana—*Ohitsadânandalahari*.

2 Cf. All existence is a Manifestation of God, because He is the only existence and nothing can be except as either a real figuring or else a figment of that one reality. Therefore every conscious being is in part or in some way a descent of the Infinite into the apparent finiteness of name and form. But it is a veiled manifestation, and there is a gradation between the Supreme being (*Parâ Bhâva*) of the Divine and the consciousness shrouded partly or wholly by ignorance of Self in the finite. The conscious embodied soul (*Dehi*) is the spark of the divine Fire and that soul in man opens out to Self-knowledge as it develops out of ignorance of Self into Self-being. The Divine also, pouring itself into the forms of the cosmic existence, is revealed ordinarily in an efflorescence of its powers in energies and magnitudes of its knowledge, love, joy, developed force of being (*Vibhuti*) in degrees and faces of its divinity. But when the divine Consciousness and Power, taking upon itself the human form and the human mode of action, possesses it not only by powers and magnitudes, by degrees and outward faces of itself, but out of its eternal Self-knowledge, when the Unborn knows itself and acts in the frame of the mental being and the appearance of birth, that is the height of the conditioned manifestation; it is the full and conscious descent of the God-head, it is the Avatâra.—*Essays on the Gîtâ by Babu Aurobindo Ghose*.

3 Cf. Kiñyâchyâ sañkalpamâtreñ / brahmândeñ ananteñ vichitreñ / upajati nâshati âni mâyâsutreñ / nâchavi buddhi sarvâncyâ // Tina kâmeñ tayâsa / karâvayâ kâya prayâsa / sañkalpamâtreñ jayâsa / sukhasâdhyâ kâryeñ hiñ tinhin // *Yathârthadîpikâ*.

good, the destruction of the bad and the establishment of piety by His mere Will. Shri Krishna, therefore, reveals, in the following verse, the most important cause of His incarnation or rather descent.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

**“Whoever knows My Divine birth and action, in its essence, having cast off the body, is not re-born, but comes to Me, O Arjuna!”**

The principal object of the Merciful Lord in incarnating Himself, is to save mankind from the cycles of births and deaths. The only remedy<sup>1</sup>, to put an end to the miseries of the world, is the hearing and repeating of the episode of His Divine birth and action, which have been described by the Vedas and Puranas as unique and uncommon. This hearing and repetition of the names He assumes and the attributes He manifests, may be done in two ways, one of which is with Knowledge<sup>2</sup> and the other through Ignorance. In the former case, one secures nothing less than Salvation<sup>3</sup>,

1 Cf. Tutāvayā saṁsāravayathā / aushadha nāhiṇcha anyathā / Māyā charitrāmrita kathā / yā vyatheteṇ nāshiti || *Yathārthadīpikā*.

Yāvina asatāṇ ānika sādhanā / vabātaseṇ āna Vithobāchi || *Shri Tukārāma*.

Kathā va kirtana kali vishe bhavasāgaraki nāva / kahe Kabira jaga taranaku nāhiṇ aura upāva || *Kabira*.

2 Cf. Sing praises to God, Sing praises... Sing ye praises with understanding.—*Psalm 47. 6 and 7*.

Shri Rāma Jaya Rāma Jaya Rāma || Aiseṇ nishidiniṇ nāma gātāṇ / prema svayenchi yeila hātā / nijapadiṇ pūvaveṇ ārāma || Vishayāpāsuni sutela / kevala saṁsārāsi vitela / mana heṇ hoila nishkāma || Dehinchī chālaka kalā gamela / sarvarupiṇ samaraṅgiṇ ramela / chitsukha parātpara nijadhāma || *Sohirā* mhane Shiva smarato / Vālmika patita pāvana hoto / aiseṇ sakalāṇ tāraka nāma ||

3 Cf. Māziṇ janmakarmeṇ ati divyeṇ asati / Brahmādikāṅsihi keliṇ na jāti / pari nityamukta sachchidānandaghanamurti / tyā Maja sarvārthiṇ

but in the latter even, he finds his sins<sup>1</sup> destroyed, just as he would find reduced to ashes his cloth dropped on fire, though unknowingly. With regard to His Divine birth, it is to be understood that it is not possible for Him, Who is all-pervading, to enter the womb of His mother, like the Individual Souls, who are His reflections and who take birth through the fetters of action. They first enter<sup>2</sup> the body of the father, and with his semen mix up in the blood of the mother, and take on limbs in the womb. As the physical body grows, so does the reflection increase in size. But, when God wishes to incarnate Himself, He imagines<sup>3</sup> a form of His own choice in the minds of His parents, as the Yogis do during meditation. The five principal elements, of

anukarana heñ // Aiseñ jo kiñ jâne Subhadrápati / to ápanáteñhi jânenchi jñanamurti / te hâ deha tâkuni janmâ na yeti / Majachi pâvati sarvathâ // *Chitsadânandalahari.*

1 Cf. Na jânatahi ye mukhâ Hari tathâpi pâpeñ hari—*Nâma Sudhâ.*

Kiñ nenatâñhi malina / agnivari pade âpaleñ vasana / tari tyâcheñ hoya dahana / pâpa aiseñ kathâmrîteñ // *Yathârthadîpikâ.*

2 Cf. Indeed, finding the astral life to be of greater torment, the unhappy earth-bound soul longs to have a flesh covering again, to be reborn and flies hither and thither blindly, because of the want of physical organs, and some day gains this object. It enters, through the vigor (Sanskrit 'virga', 'virya', force, power) of a man into a woman's womb. This causes conception. No conception can take place without a disembodied spirit entering the womb. Vigor mixed with the mother's blood supplies the physical body, which is mere dead matter without the vivifying astral soul. It is only when an astral soul enters it that the womb closes and conception takes place. The incoming soul then feels itself confined within its scope and cannot go out of it by its own effort or will.....Into the vigor or the blood of a spiritual soul, no wicked astral spirit can enter. Its pure aura repels such spirits and admits only kindred spirits seeking rebirth, drawn to it by Karma and affinity.—*Bhârati.*

3 Cf. Yogi Mâteñ dhyâniñ / dhyâti jaise kalpuni maniñ / taisâ svechheñ karuni / murti kalpitoñ maniñ pityâchyâ mâtechyâ // *Yathârthadîpikâ.*

which the physical bodies of Individual Souls are made, are also the result of His own imagination. But, as both hammers and shackles are made of iron, and yet, the former are meant to break the latter to pieces, just so, the incarnations of God are intended to release mankind from the fetters of action. Such is His Divine birth. As for the Divine action of the Personal God, it takes place without Nescience (*Avidyâ*) or Egoism (*Ahankâra*). He is said by the Vedas to be without hands and feet (*Apânipâda*), and so, action is impossible for Him. Yet, He marries and has children, like other people, but this action He only shows by means of His own Delusive Power (*Mâyâ*), and is in no way fettered by it. Those who, realizing<sup>1</sup> these modes of Divine birth and action (*janma karma cha Me divyam evam yo vetti tattvatah*), sing, hear and preach the glory of the incarnations, without being born again when they quit the flesh (*tyaktvâ deham punarjanma naiti*), attain to Divinity (*Mâmeti*). One<sup>2</sup> of the aphorisms of Shandilya, which bears the same meaning, is translated thus:—"Freedom from repeated births (is) of him, who knows (the mysteries of) births and deaths of the Lord: (this follows) from Shruti." This, Shri Krishna says, is the secret purpose of His avatâras. Those, who neglect<sup>3</sup> their worship on the ground that

1 Cf. Ityâdi Mâzyâ janmariti / alaukika divya Mâzyâ murti / aiseñ jânoni Mâzyâ avatâra kirti / je gâti aikati nirupiti // Te punhân janmâ na yeti / deha tâkuni Mâteñchi pâvati / mukhya avatâra prayojanariti / Arjunâ ! yâ Mâzyâ // *Yathârthadîpikâ*

Mâzeñ ajatva janmaneñ / akriyatâchi karaneñ / avikâra jo jâne / to muktu mâni // *Jnâneshevari*.

2 Janma karma vidadschâjanma shabdât—Part I, Chapter II. 47.

3 Cf. Tochi shabala tatpadârtha / jnâna vîgraha amurta / sarva vyâpaka pari murtimanta / bhaktân kâraneñ // Nata nâtyâ dharitâ / âpana yâteñ na bhule sarvathâ / taise nânâ avatâra ghetân / na bhule svasvarupa // Saguna rupa mâyika / aiseñ mânuni kâñ dekha / je na bhajati kautuka / te mudha

they are Mâyika (illusive), deceive themselves, for, they do not understand that, just as whatever is presented in the shape of money, clothes, ornaments, etc., to the part a successful actor assumes, goes to the actor himself, and not to his disguise, which is evidently false, so, every kind of worship offered to the Avatâras goes to the Personal God Himself, Who helps His Lovers in securing Salvation. Here, one may say that this is contrary to the doctrine of the Vedas, by which there is no Salvation without a Knowledge of the Self. True, but this Knowledge itself is already included in the word *tattvatah* (in its essence) in the verse, for, nobody can realize Divine birth and action without it. Another objection which may be raised is, that this repetition of the Names and singing of the Glory of the Personal God is necessary, for the purification of heart, before acquiring Knowledge of the Self, but why should it be continued even afterwards? The reply is, for the Perfection<sup>1</sup> of Knowledge. This chief object of the incarnations of God is described in various places in Shrimad Bhâgavata. There, in some of the prayers offered by the Gods to Shri Krishna, they say<sup>2</sup> as follows:—

jânâve || Soṅga sampâditân toshalepaneñ / natâsi dije tiñ alaṅkâra  
bhushaneñ / soṅga mithyâ pari pâvaneñ / natâsichi || Taiseñ kira mâyika  
avatarana / tetheñ kije jeñ bhajana / teñ hoyâ samarpana / Jagadishvariñ ||  
Mhanuni Sarveshvarâcheñ bhajana / kânhiucha navbe apramâna / jeñ  
bhaktâñsiñ kaivalya sâdhana / jnânadvâreñ || *Vivekasindhu*.

1 *Of.* Jnâna jâliyâvari / saguna guna bhajana kân pari / bolati koni yâ  
prakâriñ / tari jnâna paripâkârtha hâ siddhânta || *Yathârthadîpikâ*.

Manâ tujalâ guja re prâpta zâleñ / pari antariñ pâhije yatna kele || Sadâ  
shravaneñ pâvije nischayesiñ / dhari saṅgati sajjaniñ dhanya hosi ||  
*Râmadâsa Swâmi*.

2 *Of.* Shuddhir nrinâm na tu tathedya durâshayânâm vidyâ shrutâ-  
dhyayanadânatapahkriyâbbih / sattvâtmanâm rishabha Te yashasi pravâddha  
sat shraddhayâ shravana sambhritayâ yathâ syât || *Shri Bhâgavata*.



“O Lord !, there are undoubtedly various means of securing purification of heart, such as the repetition of Mantras, the hearing of Vedanta, the religious penances, the disinterested performance of the necessary duties and others, but none of them is so powerful as the full-grown Faith produced by the enthusiastic hearing of Thy Divine Glory. If Thy Shuddha Sattva, O Dear !, had not made its manifestation in this world in the forms of Shri Râma and Shri Krishna, who would have acquired that practical and perfect Knowledge, which utterly dispels Ignorance? For, it is by the singing<sup>1</sup> and hearing of the attributes of Thy Incarnations alone, that the Reason is purified and is able to realize the Self and become steady.” If one asks why the simple utterance of particular names<sup>2</sup> and incidents, through Faith, should

Chittashuddhisi kârana / premayuktakirti shravana / yetha sachchhrâd-dhâchi pramâna / akârana sâdhaneñ || *Ekanâthi Bhâgavata*.

Sattvam na cheddhâtariadam nijam bhaved vijnânajânâbhidâ-pamârjanam / gunaprakâshairanumiyate Bhavân prakâshate yasya cha yena vâ gunah || *Shri Bhâgavata*.

Kiñ heñ nija sattva Tuzeñ Hari / pragata na hoya Râmakrishnâdi rupeñ jari / ajnânâ nâshaka vijnâna tari / navhe janântheñ ji Devâ ! || Kiñ shravana kirtana / Tuzyâ gunâncheñ chintana / âni sattvamurticheñ bhajana / na karitân mana nirmala na hoya || Nirmala na hotân mana / navhe sâkshâtkâra anubhava jnâna / tevbân na nâse ajnâna / hâ vichâra mâgeñ pudheñ techi vadale || Kiñ prakâshi jo jadaguna / kalali tayâ âtmayâchi khuna / tari sattvavritti tanmayapana / na pâve tarkachi toñvari to || Gâtân aikâtân avatâraguna / dhyâtân shuddhasattva murti saguna / sattvavritti chinmayapana / pâve tevbân sâkshâtkâra to || *Yathârthadîpikâ*.

1 Cf. Sâdhaniñ Mâzi mukhya bhakti / tyânta vishesheñ nâma kirti / nâmeñ chittashuddhi chittiñ / svarupasthiti sâdhakân || *Ekanâthi Bhâgavata*.

2 Cf. Na jânatahi ye muklâ Hari, tathâpi pâpeñ hari / smaroni mahimâ smare vadaniñ tiñcha nâmeñ jari || Pravritti vishayiñ jari asati tyâ janânchiñ maneñ / virakta karito Hari svaguna nâma sañkirtaneñ || *Nâmasudhâ*.

They call Thee by so many names—they divide Thee as it were by them—yet, in each one of these Thy names is to be found Thy omnipotence

have the magic power of producing such a wondrous effect, the answer is no other than that, because such is the Will of the Supreme Lord. There can be nothing surprising in this, when even the order of a ruler on earth enables the bearer of a worthless piece of paper, called a Currency Note, to fetch, on demand, the full value of its denomination without a demur. Shri Râmakrishna Paramahansa says, "The truly devotional and spiritual practice suited for this Iron Age (*Kali Yuga*) is the constant repetition of the name of the Lord of Love." The following instructions of Thâkur Haranâth on the subject are, indeed, priceless :—"No special rules regarding posture, gesture or previous sanctification need be observed in taking the Name. The Hindus, Mahomedans, Christians and others are all chanting the Name of that All-Merciful Lord in their own languages and in their respective national rosaries. Hence do I say, that there is no other eternal, sacred, and universally approved

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and Thou reachest the worshipper through any one of them ! Neither is there any special time mentioned to take Thy name so long as the Soul has intense love for Thee. Thou art so easy of approach ! It is my misfortune that I cannot love Thee, O Lord !—*Lord Gauranga*.

God hath most excellent names ; therefore call on Him by the same.—*Alkoran, Chapter VII.*

The name of the Lord is a strong tower ; righteous runneth into it, and is safe.—*Prov. 18. 9.*

When you glorify the Lord exalt Him as much as you can, for even yet will He far exceed.—*Eccclus. XLIII. 30.*

In Exodus XX. 7 'Thou shalt not take the name of the Lord Thy God in vain', the prohibition refers to swearing and cursing by the name of God.—*Lord Gauranga*.

I Sing hymns of glory to that Ahurmazda beyond Whom there is none.—*Yasna XXVIII. 3.*

Commentary—The text here prescribes prayers as the very means for acquiring perfect pure-mindedness, which secures the unending riches of joy.—*Light of the Avestâ and the Gâthas.*

path than this.....There is no other remedy so potent as this, in securing final liberation. To the sinner Krishna's Name is far more dear than Krishna Himself; for Krishna never approaches the sinner, but the latter is at liberty to take His Name, and taking His Name he can reach Him. Name taken constantly culminates in love for Him, which in time leads to the beloved Krishna.....The mind runs off? Well, let it go! Let it go wherever it likes. You need not bother yourself running after it! You stay where you are and go on with the Name. The mind will run away this way and that; but at last quite knocked up, it will return to you of its own accord."—*Upadeshâmrita*.

In the next verse, Shri Krishna tells that, by following this very course, many have come into His Essence.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

**"Many, made pure by (this) practice after Self-realization, freed from desire, fear and anger, full of Me, taking refuge in Me, have come to My Estate."**

When the Self has been realized, the principal duty of the Jnâni is to know, in its essence, the Divine birth and action of the Personal God, and to practise Shravana and Kirtana (*hearing and repetition*). This is called Jnâna<sup>1</sup> Tapas, which makes his purified Reason steady (*putâ*). He is then free from the fetters of action (*Jivanmukta*), because desire, fear and anger depart from him (*vitarâgabhayakrodhâ*). This is the result of his

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1 *Of. Agâ!* âtmâ kalalyâ jnâniyâcheñ / tapa thora henchî sâcheñ / kiñ divyatva Mâzyâ janma karmâcheñ / jânona kari shravana kirtana // Yâsa mhanâveñ jnâna tapa / yâ tapâchâ adbhuta pratâpa / kiñ sakalâñ pâpâñcheñ mula pâpa / anâdi vâsanâ te nâse // *Yathârthatadîpikâ*.

identifying himself with the whole Universe (*Vishvâtma* or *Sarvâtma Bodha*). What can such a Soul desire, whom will he fear, why should he get angry, when he sees nothing in the world different from himself? He is fortunate enough to enjoy the eternal experience of God Himself and is, therefore, said to be 'Manmayâ<sup>1</sup>' (full of Me). The means, by which he attained to this state of mind, is expressed by the words 'Mâmupâshritâh', which signifies his entire dependence on and unalloyed faithfulness to Him in continuing<sup>2</sup> the Shravana and Kirtana, which<sup>3</sup> he practised before Self-realization. When the Lord says that full many a Soul (*bahavo*) has, by practising this Jnâna Tapas, entered in His own<sup>4</sup> form His Supreme Abode, the Anâdi<sup>5</sup> Vaikuntha (*Mad-*

1 Cf. Yena bhutânyasreshena drakshasyâtmanyatho Mayi—*B.G.IV.35*.

2 Cf. Jevhâñ hâ Sagunâche guna / divya samajoni nipuna / gâyi âni nâche aike joñ toñ khuna / bânou lâge âtmasvarupasthitichi // *Yathârthadipikâ*.

Some of the Lovers of the Personal God, following the example of the Saints Nârada, Chaitanya, Tukârâma and others, sing His names and glories to the accompaniment of a stringed instrument of music called Vinâ, or a pair of small cymbals, which they keep striking to keep time.

It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O most High. 2. To show forth Thy loving kindness in the morning and Thy faithfulness every night. 3. Upon an instrument of ten strings and upon the psaltery; upon the harp with a solemn sound.—*Psalms 62. 1. 3*.

3 Cf. Tasminnananyatâ tadvirodhishudâsinatâcha // 9 // Anâshrayânâm tyâgo'nanyatâ // 10 // *Nârada Bhakti Sutras*.

"(Inhibition also means) single-heartedness towards Him and indifference to all that is antagonistic to Him. Single-heartedness (implies) the giving up of all other supports." The devotee should on no account seek the help of other instruments than those employed in the cultivation of devotion itself, *viz.*, listening to talks about the Lord, singing His name and so forth.—*Sevapneshvara*.

4 Cf. Kiñ pâvale Mâziyâ bhâvâsi / Madrupa houni Vaikunthavâsi // *Yathârthadipikâ*.

5 Vide Introduction, p. 4.

*bhâvamâgatâh*), He implies that this Bhâgavata Dharma (Path leading to the Personal God), or, as it is otherwise called, Bhakti Mârga (the Path of Love), is everlasting<sup>1</sup>. Arjuna now thought that the Saguna Brahma was chargeable with partiality in conferring on those alone, who worshipped Him, the greatest boon that any living Soul could expect. Shri Krishna, therefore, establishes His principle of Justice and Mercy (*Sama Sadayatâ*) in the next verse, by describing one of His six<sup>2</sup> attributes 'Dharma', which means the nature of the Kalpavriksha.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

**"I serve men in the way in which they serve Me.  
All men everywhere, O Pârtha ( Son of Prithâ ) !,  
follow in My path."**

Here, Shri Krishna means to say, "O Pârtha!, having once assumed the nature of the Kalpavriksha<sup>3</sup>, I am bound to give fruits to My Lovers, in accordance with

*Cf. Mama sâdharmyamâgatâh—B. G. XIV. 2.*

And (our) bodies being (becoming) brilliant, might be fitted for the best world, may we see Thee, come near Thee, reach Thy eternal friendship.  
—*Khordeh Avestâ*.

1 *Cf. Evam divya Bhagavajjanmakarma / heñ âtmajñânâvina nakale varma / yâsa mhanâveñ Bhâgavata Dharma / kiñ jñâneñ shravana kirtana Sagunâcheñ || Hâ jñânatapa prakâra / anussthuni bahuta nara / Maja pâvale mhanê Sarveshvara / bhâva kiñ anâdi hâ bhaktimârga || Yathârthadîpikâ.*

Âtmajna houni hi je bhajati Mukundâ, Tyâchâ sadâñ kariti je shravanâdi dhandâ / âtmaikya bhakti hridayiñ guna divya kâniñ, te siddha houni na hoti kadâpi mâni || *Brahmastuti*.

2 *Vide Introduction, p. 3-6.*

3 *Cf. Samasevatam surataroriva Te prasâdah sevânurupamudayo na viparyyayotra.*

Thy favour goes to them who serve Thee ; as is the gift of the celestial tree to him who approaches it with a request, their rewards varying according to the measure of their service. There is no distinction in this treatment,—*Bhâgavata, X. 72.6 (Yudhishtira)*.

the forms in which they worship Me. I am Myself both Nirguna and Saguna Brahma, just as gold and an image of gold are one and the same. But if one, after acquiring Knowledge of the Self, meditates on Nirguna<sup>1</sup> Brahma alone, he has to depend for his spiritual perfection upon his own efforts, as, in that capacity, I possess no attributes to help him. But, if he worships Me as Saguna Brahma<sup>2</sup>, the Lord of the Universe, I can listen to his prayers and enable him to control his senses, and make his Reason steady. For this very reason, even the Mumukshu<sup>3</sup> (Knowledge-seeker) is enjoined by the Vedas to surrender himself to the Personal God, Who is the Master of the spiritual wealth he seeks, and not to the Nirguna Brahma (Impersonal God), Who is the wealth itself. By serving men, therefore, as I am served (*ye yathâ Mâm prapadyante tâñstathaiva bhajâmyaham*), I am free from the charge of partiality, which you seemed to be disposed to lay on Me. I assume the nature of the Kalpavriksha, because all whom you can call men<sup>4</sup>, whatever be their mode of worshipping Me,

Jaisâ kâñ hâ kalpavriksha jâna / tayâsi kothēñchi vishamatâ nasona /  
jaisēñ ichēbhi tayâ lāguna / phala âpana taisēñchi detu || *Chitsadânanda-*  
*lahari.*

1 *Of.* Je sagunatva nalage mbanati / nirgunatvēñchi Maja bhajati / Mi saguna Shripati / kēñvi uddharuñ tayâñsi ? || *Yathârthadipikâ.*

2 *Of.* Agâ ! Mi jaisâ kalpataru / je bhajati kiñ hâ âmbâ saguna uddharu / Mi pratikshaniñ tayâñ Jagadguru / sadbuddhi detoñ vighnâñteñ haruni || *Yathârthadipikâ.*

3 *Vide* Introduction 'Yo Brahmânânam vidadhâti' &c. p. 7.

*Of.* Machchittâ Madgata prânâ.....jnânadipena bhâsvatâ—  
*B. G. X. 9-11.*

4 *Of.* Aisâ pâhatâñ vichâra / pashupakshiyâñ samâna vihâra / nidrâ maithuna âhâra / pashuñsa taise manushyâñsahi || Evam bhajana Sarvesh-varâcheñ / kariti tyâñcheñ manushyatva sâcheñ / mhanuni vâkya Bhagavantâ-cheñ / kiñ Mâyâ mârghiñ vartati manushya sarva || *Yathârthadipikâ.*

follow in My path (*Mama vartmānuvartante manushyāḥ sarvaśah*). Do not regard all beings with a human form to be men, but only such of them as have utilized it for the purpose for which it is intended, *viz.*, for My Worship." In this verse, Shri Krishna proves the principle of Justice he observes in the case of those who worship disinterestedly. In the next verse, He maintains His impartiality also in His dealings with those, who worship with worldly motives.

कांक्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

**"Those, who desire success in actions here, worship the Lower Gods ; for, in this world of men, success from action is soon achieved."**

The Lower<sup>1</sup> Gods even are the bodies of the Supreme God<sup>2</sup>, through which He awards their votaries the fruits of action, but those who long for the success of actions here alone, worship them (*kāṅkshantah karmanām siddhim yajanta iha devatāḥ*). This human body is the field for action. As you sow here, so do you reap<sup>3</sup>. But, as the success produced by actions done for material gain, in the names of Indra<sup>4</sup>, Mitra, Varuna or Agni, is

1 *Of. Kāmaistaistairhrita jñānāḥ prapadyante'nyadevatāḥ / tamtam niyamamāsthāya prakṛtyā niyatāḥ svayā ॥ Yo yo yām yām tanum bhaktah shraddhayārchitumicchhati / tasya tasyāchalām shraddhām tāmeva vidadbhāmyaham ॥ Sa tayā shraddhayā yuktastasyārāadhanamihate / labhatecha tatah kāmān Mayaiva vihitān hi tān ॥ Antavattu phalam teshām tadbhavatyalpamedhasām / Devān Devayajo yānti Madbhaktā yānti Māmapi ॥ B. G. VII. 20-23.*

2 *Of. Ākāśhātpatitam toyam yathā gachchhati sāgaram sarvadeva namaskārah Keshavam pratigachchhati—Shri Bhāgavata.*

3 *Of. Jaiseñ kshetriñ jeñ perije / teñ vāchauni āna na niphaje ॥ Jñāneshvari.*

4 *Of. Indrādi devatāñteñ je yajiti / te karmajanya tatkalā pāvati / yayā manushya lokāñche thāñi sumati / phala pāvati tatkalā ॥ Taiseñ*

obtained here in briefer space (*kshipram hi mânushe loka siddhirbhavati karmajā*) than that required for securing the self-control and dispassion necessary for the purification of heart, those, who are impatient of fruits, worship the Lower Gods in preference to the God of Gods, in Whose power alone lies the gift of Knowledge and Freedom. In granting, therefore, wealth, children, honour, Knowledge or Freedom, He simply fructifies the wishes of the Worshipper, just as the echo<sup>1</sup> resounds the very words of the speaker. Shri Krishna, thus, manifesting His attributes of Justice and Mercy in awarding different fruits to different classes of worshippers, now proceeds, in the next verse, to account for the apparent<sup>2</sup> anomaly in this diverse Creation.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ १३ ॥

**“The four-fold division of castes was created by Me according to the distribution of qualities and actions; though I am its Author, know Me to be actionless and inexhaustible.”**

jnânaphala shighra na pâvati / tayâsi antahkarana shuddhi pâhije  
sarvârthiñ / mhanoni kshudraphala siddhyartha sakâma hoti / hoti  
mokshârthiñ vimukha jâna || *Chitsadânandalahari.*

Karmani siddhi etale tenuñ phala ichchhanârâ pâmarajantu karmamâja  
lina thai, te te phalanâ abhimâni devatâmâtrane bhaji, karmaphala pâmi  
santushta thâya chhe; vali karmasiddhi thavi te kshipra etale jaladi thai  
shake tevi chhe; pana nishkâma jnânâmârga phalani apeksâ na râkhi  
pravartavâthi je kaivalya thavuñ te bahu kathina chhe, ne vilambavâluñ  
kâma chhe; âvân kâranothi loko judâ judâ Devane upâse chhe, pana badhâ e  
Deva Mârâ rupaja chhe, tethi sarva Maneja bhaje chhe, pana potpotânân  
sakâma nishkâma karmânusâra phala pâme chhe.—*Dvivedi.*

1 *Of.* Nâ tari kadeyâsi talavatiñ / jaisâ apulâchi bolu Kiriti / padisâdâ  
houni uthi / nimitta yogeiñ || Taisâ samastân yân bhajanân || Mi sâkshi-  
bhutu Arjunâ / yetha pratishphale te bhâvanâ / apulâli || *Jnânesheari.*

2 *Of.* Gunânchyâ vaishamyekaruna / sarvânche svabhâvahi vishama  
jâna || *Chitsadânandalahari.*



The Lord says, in the first half of the verse, that He made the Four Castes<sup>1</sup> (*châturvarnyam Mayâ srishtam*) of the Brahmanas, the Kshatriyas, the Vaishyas and the Shudras, according to the apportionment of the actions of the three<sup>2</sup> qualities (*guna karma vibhâgashah*) of His Mâyâ (Delusive Power). These four classes (*varna*), together with the four stages of life (*âshramas*), are said in Shri<sup>3</sup> Bhâgavata to have been produced from the mouth, arms, thighs and feet of the Supreme Being. The Brahmanas, in whom the quality of Sattva is predominant, stand at the head of all of them. The Kshatriyas, who possess the Sattva and the Rajas in equal proportions,

1 Cf. In order to preserve the magnetism and the hereditary talent and instincts from deteriorating, the castes are divided into sub-castes according to their general proclivities and professions of 'livelihood. Each sub-caste must marry within its own circle and must eat food cooked by the hands of its own members. Marrying, cooking and eating within the caste helps to conserve in the individual members thereof the spiritual and mental magnetism, generated by the performances of the religious duties and ceremonies and spiritual incantations, which form the daily routine of household life enjoined by the Scriptures. Thus wisdom, talent, traits, instincts are all ingrained in and transmitted through the blood from generation to generation of each caste.—*Bhûratî*.

2 Cf. Kiñ Mi jaisâ anâdî / taishi Mâzi mâyâ prasiddha Vediti / tichyâ tihîñ gunânchyâ karmabhedîñ hoti chârî he varna // Sattva gunêñ brâhmana uttama / sattva raja mishra te kshatriya madhyama / rajoguna mâtreñ vaishya adhama / ati nicha shudra tamo gunêñ // *Yathârthadîpikâ*.

Tari sattva guna pradhâna brâhmana / tayânche sâttvikachi karma jâna / shamadama sattvapradhâna / aika khuna kshatriyânchi // Tari te sattva mishrita rajapradhâna / shaurya tejâdika taisenchi karma jâna / tamo mishrita rajogunêñkaruna / vaishya nirmâna kele Pârthâ // Tayâncheñ tâdrisha krishyâdika / karma jâna gâ sakalika / kevala tamahpradhâna shudra dekha / shushrushâ eka karma tyâncheñ // *Ohitsadânandalahari*.

Brâhmana kshatriya visbâm.....shudrasyâpi svabhâvajam // *B. G. XVIII. 41-44*.

3 Cf. Mukhabâhurupâdebyah purushasyâshramaih saha / chatvâro jajnire varnâ gunairviprâdayah prithak // *Bhâgavata, XI. 5.2 (Ukamas)*.

hold the second position. Next to them are the Vaishyas, who are pre-eminently Râjasika. The Shudras, whose preponderating quality is the Tamas, form the last class. The actions of the members of these different castes, which vary according to their respective qualities, bear fruits in the shape of pleasure and pain, in conformity with them. It may be casually noticed here that the division<sup>1</sup> rests on certain fundamental principles in Nature, and is to be found all over the world as 'the teaching class, the protective class, the distributive class and the productive class'. Such is the eternal flow of the Personal God's Delusive Power. He says, therefore, in the second half of the verse, that, although He is the Author of this classification of castes (*tasya kartâramapi*), it must be distinctly understood that He is actionless and inexhaustible (*Mâm viddhyakartâram avyayam*). It is, thus, impossible for Him to do anything. Who does all this, then? If not He, it must be His Mâyâ who does it. Mâyâ, however, has no existence. The question, therefore, is to be answered in this way. It is evident that the Soul does not speak without the tongue, but the tongue also

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1 *Of.* We shall find in fact, that these fundamental divisions are by no means peculiar to Hinduism, are not only to be found in India, but that they are universal in their nature; they are recognisable over the whole of the countries of the world. The difference that we see between India and the other states of the West is simply this; that in the Hindu system these differences are recognised, and Society is definitely organised on their basis; while in the other countries these differences are not definitely recognised and the social order is not connected with them.—*The Caste System by Mrs. Besant.*

Guno pote svatâh âmaja pravarte chhe, ne tethi châra varnanân padârtha prâni manushyo sarva deshamañ ne sarva kâlamân udbhave chhe; pana amuka amuka vyaktine te te rupe thavânuñ te teuâ karmânusâra bane chhe.  
—*Divedi.*

cannot move without him. Although the Soul is thus speechless, we are bound to recognise him as the speaker, because the senses are useless without him. He exists without the senses, but the senses cannot make their appearance without him. In the same way, when Shri Krishna wishes us to know Him as actionless, He suggests that He alone is existence, and that Mâyâ has no real existence at all. It emanates<sup>1</sup> from Him at the beginning of the Universe with its three qualities, and emerges in Him at its dissolution, just as the mirage proceeds from the sun at sunrise and vanishes into him at sunset. Thus, although He positively does nothing, He is to be regarded as the Author of the Creation. Having treated of His attribute of Dharma<sup>2</sup> or Justice and Mercy, in connection with the subject of His incarnations, He speaks, in the following verse, of His attribute of Vairâgya or Dispassion in connection with the subject of His Creation.

न मां कर्मणि लिपन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥

**“ Actions do not involve Me, because I have no desire for the fruit of actions. He, who knows Me thus, is not bound by actions.”**

1 *Of.* Mâyâ prakatatâñ tinhi guna / gunânurupa chârhi varna / hoti evam âpana akartâ kartâ houni // Evam konachihi vishamatâ / Maja na lâge tattvatâñ / akartâ hounihi kartâ jarhi jâlôñ // *Yathârthadipikâ.*

Tari Arjunâ vyavahâradrishti karuna / Mi yayâncâ kartâ aiseñ bhâşe jâna / pari paramârthadrishti akartâ Mi nirguna / avyaya purna nirahâñkâratveñ // *Ohitsadâmandalahari.*

2 *Of.* Dayâlutveñ sâñgitale avatâra / bhajanânurupa phala deneñ hâ vaishamyâ parihâra / tyâ prasañgeñ srishti rachanâ prakâra / sâñgatâñ srishtivaishamyahi pariharileñ // *Yathârthadipikâ.*

This work<sup>1</sup> of creating, maintaining and destroying the Universe does not soil, in the least, the essence of the Personal God (*na Mâm karmâni limpanti*), for, He actually sees that He is actionless<sup>2</sup>, and that the whole phenomenon which appears, is the play of the Mâyâ and its three qualities, which arise from Him. The Individual Soul (*Jivâtma*) is also actionless, but, through Egoism (*Ahankâra*), he desires the fruit of actions and is thus tied down by them. Such is not the case with the Lord of this Universe. His desires, so to speak, are all<sup>3</sup> fulfilled, and there is nothing left for Him to desire (*na Me karmaphale sprihâ*). He is, therefore, unchained by action. This doing of action without desire<sup>4</sup> for its fruit, is a reference to His attribute of Vairâgya<sup>5</sup> or Dispassion. The word '*Iti*'<sup>6</sup> (thus), used in the verse, is applicable not only to this attribute, but also to the attribute of Dharma or Justice and Mercy, mentioned before. In serving<sup>7</sup> His

1 Cf. Agâ! vishvasarga sthiti sañbhâra / yayâteñ karma mhanatî gâ dhira / teñ Mâteñ nirahañkâratveñ asâra / abhimâna pura nâhiñ jyâteñ || *Ohitsadânandalahari*.

2 Cf. Heñ Majachi tava jâlœ / pari Miyâñ nâhiñ kele / aiseñ sâcha jeneñ dekhileñ / to satalâ gâ || Jeñ prakriticheni âdhâreñ / gunâcheni vyabbichâ-reñ / karmeñ tadanusâreñ / vivanchaliñ || *Jñâneshvârî*.

Prakriti rupâneñ charâchara heñ, srijuni alipta Tuñ asashi re—  
*Shri Sadguru Shankara*.

3 Cf. Evam yâcheñ Maja kartritva nase / bhoktritva hi nâhiñ sarvâñsheñ / Maja karmaphalâchi sprihâ nase / âptakâma aseñ mhanuniyâñ || *Ohitsadânandalahari*.

4 Cf. "Âpta kâmasya kâ sprihâ."

5 Cf. Karmeñ karuni karmaphala sprihâ / nasaneñ vairâgya guna bâ / samatva sadayatva purvokta mahâ / dharma guna samagra Bhagavatpadâchâ || *Yathârthadîpikâ*.

6 Cf. '*Iti*' shabdeñ itukeñ / yâ prasangiñ guna varnile jitake / jo jâne tyâsa houñ na shake / karma bandha kadâpi || *Yathârthadîpikâ*.

7 Cf. Ye yathâ Mâm prapadyante tâñstathaiva bhajâmyaham—  
*B. G. IV. 11.*

worshippers as they serve, He manifests His principle of Justice. In the same way, He reveals His Mercy<sup>1</sup>, when He says that He takes birth among men, in order that they may have an opportunity of hearing and singing the glory of the charming names He assumes, and the miraculous deeds He seems to perform, during His incarnations, because, that is the only reliable means to cross the ocean of earthly miseries. The attribute of Aishvarya or Power is described in Chapter IX, and the rest of the six, noticed in the Introduction, have been referred to in the different parts of this Gitâ. Whoso knows in essence these attributes of the Personal God, is not fettered by the chains of action (*iti Mâm yo'bhijánâti karmabhirna sa baddhyate*)—nay, he himself<sup>2</sup> comes to possess the Divine attributes in this very life. The three means, pointed out by the Vedas, for dispelling Ignorance (*Avidyâ*) are : Action (*Karma*), Love (*Upâsanâ*) and Knowledge (*Jnâna*). Love stands in the middle, and is connected with both Action and Knowledge. One who seeks Emancipation is, therefore, enjoined to begin with Action, *i.e.*, to perform the necessary duties disinterestedly. Then, he is asked to proceed to Love and offer them as sacrifice<sup>3</sup>

1 *Of. Saguna guna bhajanâvineñ / na ghade sañsâra sindhu taraneñ / yâ nimitta avatâra karaneñ / heñ kripâlutva Jagadishâcheñ || Yathârthadîpikâ.*

2 *Of. Evam Bhagavadguna / divyatveñ jânela to nipuna / jîtâ dehiñcha âpana / Bhagavân shadguna bolâvâ || Yathârthadîpikâ.*

3 *Of. Karma kândâchi kadi pahili / te bhakti kândâche kaditeñ lâgali / mumukshu senâ chadhali / karma kândâvaruni bhaktikândiñ || Evam mumukshu jana / karmakândeñ karuni bhajana / bhaktikândiñ pavoni Bhavabhanjana / tihîñ prasanna kelâ || Kiñ na arpitâñ Ishvariñ / jo nishkâmahi karma kari / teñ toñ bandhakachi yâ pari / siddhânta jâlâ adhyâyîñ tisariyâ || Jyâsa karma samarpana / to Ishvara Saguna / tyâchyâ gunâñchi khuna / nirdosha aisi kalâvi || Kiñ Ishvara bhajaniñ hâ nischaya /*

to the Personal God, believing Him to be the Just and Merciful (not at all partial and cruel) Lord of this Universe and Saviour of Mankind. When this is done, he secures purification of heart, which enables him to grasp the instruction received from the Preceptor in Knowledge. This is the course, which Shri Krishna has, all along, been insisting upon Arjuna to adopt. In the next verse, He gives him, once more, the same advice, which He says was followed by his forefathers too, in the days gone by.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।

कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ १५ ॥

**“ Having thus known, the men of old, seeking liberation, performed action ; therefore, do you also perform action, as was done by men of old in the olden time.”**

It is the duty of one, who seeks Freedom (*Mumukshu*), to know that the Personal God is the Just and Merciful Author of the Creation, although He is, at the same time, actionless and inexhaustible (*evam jñâtâ*), and to offer Him, as sacrifice, the necessary duties performed by him disinterestedly. This is called Bhâgavata<sup>1</sup> Dharma or the Path that leads to God. Men, in days of yore, observed it (*kṛitam karma purvairapi*) and became free from the fetters of action. The first step towards the Love of God is, to know His attributes and sacrifice actions to Him. Then, after acquiring practical Knowledge of the Self through His Grace, when one realizes,

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âdiñ asâvâ kiñ sama sadaya / sarvathâ navhe vishama nirdaya / tochi  
Ishvara || *Yathârthadîpikâ*.

1 *Of. Heñ mumukshucheñ karma / hâchi hoto Bhâgavata Dharma /  
kiñ sama sadaya Saguna Brahma / jânoni samarpiti Tayâsi || Yathârtha-  
dîpikâ.*

by the Jnâna Tapas mentioned in the tenth verse of this Chapter, the Divine Birth and Action of the Personal God and identifies himself with the Universe, he is said to follow the real Bhakti<sup>1</sup> Yoga or Path of Love. Arjuna is, therefore, advised here to do action with the aim of securing this end (*kuru karmaiva tasmâttvam*), as was done by the ancients long ago (*purvaih purvataram kṛitam*). Many good people, even well versed in learning, being unaware of the fact that action, when offered to the Personal God as sacrifice, becomes inaction and loses its binding power, are perplexed on this Path of Action. Shri Krishna, therefore, makes the point clear in the next three verses.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १६ ॥

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

**“Even learned men are confused as to what is action<sup>2</sup> and what inaction. Therefore, I will tell you (what) ‘action’ (is), by knowing which, you will be freed from evil. It is necessary to understand action, to understand prohibited action and to understand inaction ; (for) abstruse is the Path of Action. He, who sees inaction in action and action in inaction,**

1 Cf. Pari pahili bhaktichi pâyari / hechi kiñ karmen̄ Parameshvariñ / arpaneñ jyâsa aise pari / jânoni // Jeñ divyatven̄ janma karma / jânaneñ âni vishvachi Saguna Brahma / jnâna tapeñ hâ Bhakti Yoga uttamottama / to yâ Bhakti Yogeñ jnâna jâliyâ // *Yathârthadipikâ*.

2 Cf. Karmano shâstrierite artha karie to etloj thâya ke kâranasamuha. Sâmanya rite karma etale Vedokta vidhi, ane vikarma etale Vedokta nishid-dha. Temaja akarma etale kaiñ pana na karavârupi maunâdi.—*Dvivedi*.

**is shrewd among men and is devoted, and the doer of all actions."**

In the first of these three verses, Arjuna is told that even great thinkers, who have mastered the Shastras, have blundered ( *kavayo'pyatra mohitâh* ) with regard to the true meaning of action<sup>1</sup> and inaction ( *kim karma kim akarmeti* ), and therefore, he is promised a clear explanation of what is meant by action ( *tatte karma pravakshyâmi* ), by understanding which he would be released from the evil fetters of it ( *yajñâtva mokshyase'shubhât* ). In the second verse, we find an addition of what is called prohibited action ( *vikarma* ), and a remark that the end of action is inscrutable ( *gahanâ karmano gatih* ), meaning thereby that all the three are to be included in the term action and that there is misunderstanding about every one of them ( *karmano hyapi boddhavyam.....akarmascha boddhavyam* ). The popular meaning<sup>2</sup> of action and inaction is, doing and not doing what is prescribed in the Vedas, and that of prohibited action is, doing what is prohibited in them. Now, not only the performance of the optional duties mentioned in the Vedas, the neglect of the necessary work and the doing of prohibited action fetter, but even the unoffered disinterested actions force you to go to the world of the dead ancestors ( *Karmanâ pitrilokah* ). Whatever may be the difference, therefore, between these three kinds of

1 *Of*. Bhutabhâvodbhavakaro visargah karma sañjñitah—*B.G. VIII. 3.*

2 *Of*. Jeñ jyâsa Vedavihita teñ karma / jeñ Veditiñ nishedhileñ teñ karaneñ vikarma / Vedavihita na karaneñ akarma / karma mhanâveñ tihîñsahi // Jyâñta mâraka dosha tyâsa mhanâveñ visha / bandhakâraka he tinhi vishesha / phalabandha karmâche // *Yathârthadîpikâ*.

Tari karma teñ shâstravihita / tyâcheñ tattva jânâveñ gâ nischita / âni vikarma pratishiddha tyâcheñ tattva / akarma bhuta teñ tushaimpana // *Ohitsadâmandalahari*.



action in other respects, they all agree in one particular, *viz.*, in their binding<sup>1</sup> power, which is the reason of their being classed together. Just as any drug that kills is poison, so, whatsoever binds is action. Its nature is said to be mysterious<sup>2</sup> (*gahanā*), because, whether it be good or bad, it is impossible to avoid its fruit. In the third<sup>3</sup> verse, therefore, the Blessed Lord gives the promised explanation by saying that he, who performs the necessary duties and offers them to God as sacrifice having no desire of fruit, sees inaction in action. Just as the poison, converted into medicine, loses its power of killing, so does the action, sacrificed to God, lose its binding power. This is real inaction, and not the undoing<sup>4</sup> of the actions prescribed in the Vedas, for, in the latter, the Karma Yogin (follower of the Path of Action) sees action, in as much as it binds one by taking him to hell. The person who sees, in this way, inaction in action and action

1 Cf. Yajñārthāt karmano'nyatra loko'yaṁ karmabandhanah—*B. G. III. 9.*

2 Cf. Karmāchi gahana gati / kiñ phala bhoga kadhiñ na chukati // *Yathārthadīpikā.*

3 Cf. Agā ! karma karuṇi vihita Vedokta / jo Ishvariñ sumarpito bhakta / to tyā karmiñcha karmaphala virakta / akarma dekhe // Heñ mukhya akarmācheñ lakshana / dusareñ akarma avalakshana / karma tyāgarupa / purvashlokiñ varṇileñ // Tyā akarmiñ dekhe karma / kiñ bandhakāsa karma mhanāveñ heñ varma / karma tyāgiñ akarma adharma / narakaprada teñ akarmahi karma yāstava // *Yathārthadīpikā.*

4 Cf. Akarma mhanaje karmashunyatā aśā laukikāñta artha āhe kharā ; pana śāstriya dṛishtiā vichāra karitāñ to yetheñ julata nāhiñ. Kāraṇa svastha basaneñ mhanaje karma na karaneñhi kityekadāñ karmacha hoteñ, aseñ āpalyā najaresa yeteñ. Udāharanārtha, āpalyā āibāpāñsa koni mārāhāna karita asatāñ tyācheñ nivārana na karitāñ svastha basaneñ hiñ tatkāliñ laukikadṛishtiā akarma mhanaje karmashunyatva asaleñ tari teñ karmacha,—kimbahunā vikarma—*asuna* karmavipāka dṛishtiā tyāche aśubha parināma āpalyālā bhogāve lāgalyā kherija rāhata nāhiñta.—*Gītārahasya.*

Kartā sakala Vedokta karmāchā (Kritsnakarmakrit)—*Yathārthadīpikā.*

in inaction, is said to be an expert Karma Yogin and a doer of all necessary actions (*karmanyakarmayah pashyedakarmani cha karma yah sa buddhimân manushyeshu sa yuktah kritsna karmakrit*). The word 'Buddhimân' (thoughtful) suggests that he avoids prohibited action (*vikarma*). It must be borne in mind, however, that even prohibited<sup>1</sup> action, like that of Bharata in forsaking his mother Kaikayâ, or that of Pralhâda in forsaking his father Hiranyakashyapu, done for the express purpose of serving God, also becomes inaction. The proper definition of Vikarma is, therefore, the one given by Shri Ekanâtha<sup>2</sup>, viz., that action which engenders further action. Now, the action (*karma*), which by sacrifice becomes inaction (*akarma*), is Kriyamâna only. Heaps of Sanchita, however, remain to be destroyed, before one is released from the fetters of action altogether. This can be accomplished by the practice of Yoga, after the realization of the Self. The two methods, followed by the Initiates to gain this object, are either the Worship of the Impersonal or that of the Personal God. In the next verse, Shri Krishna speaks of the entire destruction of Karma (action) in the case of the Nirgunopâsaka (the Worshipper of the Impersonal God).

Nivrittirapi mudhasya pravrittirupâ jâyate—*Ashtavakra Gîtâ*.

Bhogeñ ghade tyâga | tyâgeñ aīgâ yeti bhoga || *Shri Tukârâma*.

1 Cf. 'Reverence thy parents.' But how if those parents be depraved? If the Divine Law directs us to one thing and our parents to another, then in this deliberation we ought to obey the best, disobeying our parents in those things only in which they recede from the Divine Laws.—*The Golden Verses of Pythagoras*.

We have commanded man to show kindness towards his parents; but if they endeavour to prevail with thee to associate with Me that, concerning which thou hast no knowledge, obey them not.—*Alkoran, Chapter XXIX*.

2 Cf. Karmâvari karma vishesha vâdhe | vikarma tyâteñ mbananeñ ghade || *Ekanâthi Bhâgavata*.

यस्य सर्वे समारंभाः कामसंकल्पवर्जिताः ।

ज्ञानान्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥

**“ The man, whose acts are all free from desires and ( egoistic ) fancies, and whose actions are burnt in the fire of Knowledge, is called a Sage by the Wise.”**

The person referred to in the preceding verse, who sees inaction in action, and who is unfettered by the chains of ‘*Kriyamāna*’, is a Karma Yogin<sup>1</sup>, but not a Jnāni. Here, we find a description of a Nirgunopāsaka Jnāni<sup>2</sup>, who does not offer his actions as a sacrifice to the Personal God, but destroys his ‘*Kriyamāna*’ by the experience he possesses of being actionless, and his ‘*Sanchita*’ by the fire of Knowledge ( *jnânâgni dagdha karmānam* ). His acts are all ( *yasya sarve samârambhâh* ) such, as are absolutely necessary for the support of his physical body, which too are free from worldly desires and imaginings of Egoism ( *kâma sañkalpa varjitâh* ), and even done for him by<sup>3</sup> others, because his Reason is ever concentrated in the Nirguna Brahma he has realized. The Wise call such a man a Sage ( *tamâhuh panditam budhâh* ). In the following verse, Shri Krishna

1 *Of. Karmiñ dekhe akarma / purviñ varnilâ jyâcheñ kriyamâna karma / bandhaka navhe to karma yogi parama / pari navhe jnâni //*

2 *Of. Jnânâgnineñ sanchiteñ jâli / âni akartâtmapaneñ kriyamâna kâlîñ / ahañkaritrvâchyâ vitâlîñ / ovalet na kari chittâsi //* Kiñ jyâche samârambha sakala / kâma sañkalpa varjita nirmala / kiñ kâmanâ âni ahañkaritrvâcheñ mula / donhiñ samula nasati jayâsi // Agatya karmâche ârambha / tyâsa mhanâveñ samârambha—*Yathârthadipikâ*.

Jeyâ purushâchâñ thâñiñ / karmâchâ tari khedu nâhiñ / pari phalâpekshâ kâhiñ / sancharenâ // Âni heñ karma mi karina / athavâ âdarileñ siddhi neina / yeneñ sañkalpeñ hiñ jeyâcheñ mana / vitâle nâ // Jnânâgni-cheni mukheñ / jeneñ jâlilîñ karmeñ ashesheñ / to Brahmachi manushya-vekheñ / olakha tuñ // *Jnâneshvari*.

3 *Of. Mukhiñ pade grâsa / to gilâtâñhi prayâsa / nasati âyâsa jayâsa / kâmasañkalpâche //* *Yathârthadipikâ*.

speaks of the Jnâni<sup>1</sup>, whose spiritual experience and method of worship is the same as that of this Sage, but whose lot in this world, unlike his, is to enjoy different sorts of pleasures.

त्यक्त्वा कर्मफलासंगं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ २० ॥

**“ Having renounced<sup>2</sup> the fruit of action and attachment, always content, relying on none, though he engages in action, yet he does nothing at all.”**

He forsakes the fruit of action (*tyaktvâ karmaphalâ*), which means here worldly pleasures, because he enjoys Bliss, which is the source of all happiness. He abandons attachment (*sangam*) that he is the doer of actions, because he actually feels that he is actionless. He is always satisfied (*nityatriptah*) with his Knowledge of the Self. He realizes that he is the all-pervading Soul, the real substance, of which all that appears is a mere shadow, and, therefore, he depends on none (*nirâshrayah*), but everything depends on him. Although such a man's work in this life be stupendous (*karmanyabhipravritto'pi*), through previous Karma, yet, as a matter of fact, not a single thing does he do (*naiva kinchit karoti sah*). The case of the Jnâni, who has

1 Cf. Atân akartâtma yoga / bânâlâ asoni vichitra bhoga / jyâsa ghadati tyâchâ prasanga / Shriranga bolato yâ shlokiñ // *Yathârthadipikâ*.

2 Cf. Yetheñ vishayasukhachi karma phala / âni sangâ abhâñkaritrvâdi mala / tâkuni sarva karmiñ pravartalâ nirmala / tari nityatripta kâñhiñcha nâhiñ karita to // Evam nirâshraya mhanaje ananta / jyâsa âdyanta teñ parâshrita / svayeñ sarvâshraya nischita / hâ svarupânubhava jayâchâ // *Yathârthadipikâ*.

Karmâchyâ thâiñ kartritvâbhimâna / phala teñ bhogâbhilâsha jâna / âtmâ akartâ abboktâ yâ jnâneñ karuna / tâkuni purna dohiñteñbi // Maga paramânanda svarupa lâbheñ karuna / sarvatra nirâkâñksha nityatriptacha to jâna / dehendriyâñchâ âshraya tâkuna / advaita darshaneñ jâna / nirâshraya to // *Chitsadânanandalahari*.

given<sup>1</sup> up his house and family, is dealt with in the next verse.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शरीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

**“Expecting nothing, controlling the Mind and the Reason and abandoning all belongings, he incurs no sin by performing actions merely for the sake of the body.”**

The senses of the person, who is imbued with desires, wander in all directions, but this Jnâni, being free from hopes and expectations (*nirâshih*), is able to control his Mind and Reason (*yatachittâtma*) and direct them to the Self. He abandons wife, children and all earthly goods (*tyakta sarva parigraha*), and works only for the maintenance of the body (*shâriram kevalam karma kurvan*), because it is unavoidable<sup>2</sup>. He must have food to satisfy his hunger, water to quench his thirst, and clothing to protect him from cold. His efforts, such as those of doing brain work or manual labour or even begging alms, to procure these things, in no way generate sin (*nâpnoti kilbisham*). The word ‘*kilbisha*<sup>3</sup>’ (sin) stands here for

1 Cf. *Tyakta sarva parigraha* / âni shârira mâtrâchâ nirvâha / kari jo tohi alipta nispriha / heñ yâ pudhila shlokiñ varnila // *Yathârthadipikâ*.

2 Cf. *Shâkira karma*, kadâpi pana atake tevân nathi, jyâ sudhi deha chhe tyân sudhi te dehanuñ prârâbdha pana chhe, ne tethi tenân karma pana chhe, etale shârira karma kadâpi pana tyajâya nahi; tene je tyajyân gane teja mudha jânavo. Mâte abhimâna rahita thai prârâbdha vasha shârira karma karatân kaiñ pana bûdha nathi ulatuñ na karavâno âgraha mânâvâmân pâpa chhe.—*Divedî*.

3 Cf. *Pâpa* punya miloni / karma sanchita kriyamâna doni / dohiñteñ pâpeñchi mhanoni / Vedântiñ Brahmasutriñ prasiddhi aisi //

*Brahmasutra*—‘Tadadhi game uttarapurvârgghayorashleshavinâshau’

*Sutrârtha*—Jâlâ asatân Brahmanubhava / pudheñ jo pâpâchâ sambhava / tyâchâ navhe lepa lesa lava / âni nâsha purvilyâ pâpâchâ // Pudhiliyâ kriyamânâchâ navhe lepa / âni nâse mângila sanchita pâpa / dvividha karmiñ dvividha pratâpa / suchavilâ jnânâchâ // *Yathârthadipikâ*.

merit as well as sin, for, the Kriyamâna and Sanchita, which the Jnâni destroys, include both of them. When Arjuna heard this, he entertained a doubt as to whether or not a Jnâni, who was burdened with a family, was polluted by the actions he performed in support of it. Shri Krishna tells him, in the next verse, that he too is pure and undefiled.

यदृच्छालाभसंतुष्टो द्वंद्वातीतो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥२२॥

**“Satisfied with whatever he gets unsought, free from the pairs of opposites, without malice, the same in success and failure, though acting, he is not bound.”**

The Jnâni, spoken of here, has a family, which may require lots of things, but he is content with what he obtains without asking or desiring (*yadrichchhâ lâbha santushtah*). He is free from the pairs (*dvandvâtītaḥ*) of pleasure and pain, gain and loss, honour and dishonour, as well as from the feeling of envy (*vimatsarah*) on seeing the prosperity of others, because he realizes<sup>1</sup> nothing but himself in everything. When he begins to do anything, he says to himself that he will have only what he is destined to get, and is, therefore, not at all overjoyed with good or disheartened with bad fortune (*samāḥ siddhāvasiddhaucha*), but is always pleased with the enjoyment of his own Eternal Bliss. Why will such a Soul be fettered by the bond of deeds (*kritvâpi*

Kilbisha shabdeñ dharmâdharmaphala prâpti / jiyeteñ sañsriti aiseñ mhanije // Punyahi sañsârâteñ ase deta / mhanoni pâpa aiseñ teñhi kilbisha bhuta // *Chitsadânanandalahari*.

1 *Of*. Heñ aso vishveñ paiñ / je yâ âpanapeñ vâñchuni nâñiñ / karma teñ kavana kâi / bâdhi teyâteñ // Âni hâ matsaru jetha upaje / teñ nurechi teyâ dujeñ / to nirmatsaru kâi mhanije / bolavari // *Jnâneshvari*.

*na nibaddhyate*)? So far, Shri Krishna has been talking of Jnânis, whose object of worship is only Nirguna Brahma or the Impersonal God. A question, therefore, arises whether the action of a Jnâni, who worships the Saguna Brahma or the Personal God, will bind him. The reply given, in the next verse, is that, he being a Jnâni<sup>1</sup> Bhakta, his actions are destroyed with the greatest ease.

गतसंगस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

**“ All the acts of one, whose attachment is gone, whose Soul is liberated, whose Reason is established in Knowledge, and whose actions are performed for the sake of the Personal God, pass purely into ash and smoke.”**

His attachment to the body is dead (*gatasangasya*). He never feels, even in his dream, that he does anything. He enjoys Living-Freedom (*muktasya*). His Reason has become steady<sup>2</sup> (*jnânâvasthita chetasah*). He does Shravana-Kirtana, maintains his body and instructs the Ignorant, for the purpose of offering all his work as sacrifice<sup>3</sup> to Yajna, *i. e.*, Vishnu or the Personal God (*Yajnâyâcharatah karma*). Here lies the difference between him and the Worshipers of the Nirguna Brahma, mentioned in the preceding four verses, for, the followers of both the methods possess a Knowledge of the Impersonal God, but the Nirgunopâsakas forsake the Personal God after realizing the Self and manage to secure Per-

1 *Of. Teshâm jnâni nityayukta eka bhaktirvishishyate—B. G. VII. 17.*

2 *Of. Gatasanga mukta kiñ jyâchi jnâniñ / buddhi thârali aisâ to mha-  
noni / varnitâñ suchavi kiñ tyâ pâsuni / nihshesha galâleñ shampâna //*  
*Evam bhakti âni sharira yâtrâ / paropadeshâdika karmamâtra / arpâvayâ  
Yajnanâmaka Kamalanetrâ / âchare jo //* *Yathârthadipikâ.*

3 *Of. Yatkaroshi.....Madarpanam—B. G. IX. 27.*

fection by their own efforts alone. Shri Krishna will, therefore, tell Arjuna, in Chapter<sup>1</sup> XII, that they have to encounter insurmountable difficulties in completing their course, whereas the spiritual path of the Bhaktas is smooth and easy, on account of the help they receive from the Blessed Saviour. But, why should one, who has already become perfect (*Sthitaprajna*), hear and sing the glory of the Personal God? Shukâchârya<sup>2</sup> answers the query by saying that, although his own Knowledge of the Impersonal God was perfect, yet, he was so charmed by the Lilâs (*achievements*) of the Personal God, that he made a special study of the Bhâgavata at the feet of his father Vyâsa. There is, however, another more important<sup>3</sup> reason for the pious work which the Jnâni Bhaktas do. Owing to the nature of the Kalpavriksha assumed by God, the Worshipers of Nirguna Brahma must obtain Nirguna Salvation (*Kaivalya Moksha*), in which state, on account of the absence of the Shuddha Sattva, which merges in the Brahma at the time of the death of their physical bodies, they lose their joy of the Self along with the miseries of birth and death. The Worshipers of Saguna Brahma, who on the same principle secure, after quitting flesh,

1 Cf. Klesho'dhikatarasteshâm.....Mayyâveshita chetasâm—B. G. XII. 5-7.

2 Cf. Parinishthito'pi naigunye uttamashloka lilayâ / grihita chetâ râjarshe / âkhyânânam yadadhritavân // *Shukokta Shloka*.

Also Cf. Âtmârâmâscha munayo nirgranthâ apyurukrame / kurvantya-haitukim bhaktim itthambhuta-guno Harih // *Shri Bhâgavata*.

3 Cf. Yâ goshticheñ prayojana / tochi jâne Bhavabhanjana / kiñ jânati virala tanmaya jana / Shukâdika // Nirguna âhe âtân jaiseñ / pudheñ yâcheñ kaivalyahi teñchi taiseñ / anubhavasukha sattvasamaraseñ / kaivalyâñta teñ nâhiñ // Evam anishtâchicha nivritti / pari tetheñ nase ishta prâpti / saguna-mokshâñta sattvavritti / kaivalya mokshânubhavâchi // Jivanmuktânchâ jitân anubhava / kaivalyâñta teñ nase vaibhava / moksha âni anubhava abhinava / saguna mokshiñ jûâniyân bhaktâñsi // *Yathârthadipikâ*.



Saguna<sup>1</sup> Salvation ( *Vaikunthavâsa* or residence in the *Eternal Abode of Vishnu* ), retain, on the other hand, their Shuddha Sattva, which enables them to enjoy both Freedom (*Mukti*) and Love of God (*Bhakti*). This is the main object of the acts of devotion performed by them even after they have reached Perfection. There is no wonder, then, in the fact mentioned in the verse, that one and all of their actions are destroyed admirably (*praviliyate*). The word '*liyate*' would have been sufficient to express the idea of simple destruction, but the two prefixes '*pra*' ( *prakarshena* ) and '*vi*' ( *visheshena* ) are added to bring the force<sup>2</sup> that, by the help of the Personal God, their task becomes easy, and they secure the Love of God, which is sweeter than even the Freedom they enjoy. In the next verse, Shri Krishna describes their mode of working for Yajna or the Personal God, and mentions distinctly the fruit they obtain.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

**“ When the sacrifice is Brahma, the ghee and grain are Brahma, the fire is Brahma and by Brahma the offering is poured, to none but Brahma shall he go, who realizes in his acts Brahma alone.”**

The principal aim of the Bhakta, in doing action at all, is to sacrifice it to the Personal God. This act<sup>3</sup> of sacrifice (*arpanam*), which is a mere wave of delusion,

1 Of. Idam jñānam upāśritya.....na vyathanticha—*B.G.XIV.2*.

2 Of. 'Teshāmaham samuddhartā' / mhanuni mhanē bhaktānchā Mi siddhikartā / hā vichāra karitāñ puratā / 'praviliyate' yā shabdāchā artha sām̐pade // *Yathārthadipikā*.

Mhanauni sarvām̐pariñ jo muktu / to sakarmuchi karmarabitu / sagunu pari gunātitu / yetha bhrānti nāñiñ // *Jñāneshvari*.

3 Of. 'Arpana' mhanaje havana karanyāchi kriyā asā artha karaneñ adhika sarala hoyā.—*Gītārahasya*.

merges in the ocean of Brahma and becomes Brahma itself. The sacrificial offerings (*havih*) and fire (*agnau*), which represent<sup>1</sup> the several instruments necessary for action, as well as the doer of the sacrifice, appear to him as Brahma (*Brahmanâ hutam*), just as ornaments, pots and a piece of cloth appear to be gold, clay and thread, respectively. This is simple enough to understand, for, the effect is nothing but the cause, as may be seen from the example of the flame itself, which issues out of fire and vanishes into it again. Even during the period of its existence, it presents itself in the form of fire and through fire only. Thus, one who realizes<sup>2</sup> Brahma in action (*Brahma karma samâdhinâ*), goes to the Personal<sup>3</sup> God alone as his goal (*Brahmaiva tena gantavyam*). For, the Shruti<sup>4</sup> says that, when the aspirant has acquired a

1 Cf. Adhishthânam tathâ kartâ.....panchamam—*B. G. XVIII. 14.*

2 Cf. Kâsiyâneñ puja karuñ Keshirâjâ / hâchi sandeha mâzâ phediñ âtân // Udañ nhânuñ tari svarupachi Tuzeñ / tetheñ Devâ mâzeñ kâya veñche // Gandhâchâ sugandha pushpâchâ parimala / tetheñ mi durbala kâya vâhuñ // Vâhuñ dakshinâ pari dhâtu Nârâyana / anna Parabrahma dujeñ nâhiñ // Gâtoñ to oñkâra tâli nâdeshvara / nâchâvayâ thâra nâhiñ kotheñ // Phaladâtâ Tuñcha tâmbola akshatâ / tetheñ miñ Anantâ kâya vâhuñ // *Tukâ* mhane Hari avagheñ Tuzeñ nâma / dhupa dipa Râma Krishna Hari //

Samâdhi mhanije Brahma jnâna / karmiñ Brahmachi dekhe jo nirvâna // *Ohitsâdânandalahari.*

3 Cf. 'Brahmaiva tena gantavyam' mhanoni / Saguna Brahma suchavuni / aiseñ nirguna prâptikaruni / bhajatân pâvaveñ mhane Brahma Saguna // *Yathârthadipikâ.*

4 Cf. Shruti :—"Yadâ pashyanpashyate rukmavarnam kartâramisham purusham Brahmayonim / tadâ vidvân punya pâpe vidhuya niranjanah paramam sâmyamupaiti divyam" // 'Vidvân' mhanije jnânavanta / 'pashyan' mhanije pâhanârâ atyanta / vyatireka anvaya donhi yâ shabdâñta / Brahmajnânânubhava Shruti bole // 'Pashyan' shabdeñ dekanâ / vishva Brahma pâhe jo shâhanâ / aisâ purusha pâhe sagunâ / rukmavarnâsa aiseñ Shruti bole // 'Rukma' mhanije suvarna / artha kiñ suvarnâ sarikhâ jyâchâ varna / kartâ Isha purusha saguna / tyâsa to jnâni pâhe jo dekanâ tattvatân // Jevân aisâ dhyâniñ / Saguna Paramâtmâ dekhe

practical Knowledge of the Self (*Vyatireka*), and when he sees the Self in the whole Universe (*Anvaya*) and meditates on the Saguna Brahma, he, after destroying all his Karma in the shape of merit and sin, assumes a body of Shuddha Sattva, similar to that of the Personal God, and enjoys His Eternal Bliss in His Supreme Abode, the Anâdi Vaikuntha. The offering of Karma to the Personal God, after Self-realization, is also recommended in the 6th verse<sup>1</sup> of Chapter XII. After describing here the Jnâni Bhakta's mode of sacrifice, Shri Krishna proceeds, in the next verse, to give us an idea of the ways followed by the Karma Yogins and the Nirgunopâsakas.

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ २५ ॥

**“Some Yogis offer up sacrifice to the Gods, while others pour sacrifice by means of sacrifice in the fire of Brahma.”**

The followers of the Path of Action perform sacrifices<sup>2</sup> (*apare yajnam yoginah paryupâsate*) in the name of

jnâni / tevhân parama sâmya tyâcheñcha pâve mhanoni / Shruti bole //  
 ‘Sâmya’ ‘divya’ âni ‘parama’ / mhanije jaiseñ sâkâra Saguna Brahma /  
 hoyâ hâhi tyâsama / ‘parama’ âni ‘divya’ // Tyâsama mhanije tyâ  
 sârikheñ sharira / chaturbhujâ shañkha chakra pitâmbara / parama mhanije  
 jaisâ Ishvarâchâ âkârâ / akhandânandânubhava sattvâchâ // ‘Divya’  
 mhanaje alaukika / jo deha navhe panchabhautika / aiseñ ‘divya’ ‘parama’  
 ‘sâmya’ to upâsaka / pâve samipa Parameshvarâchyâ // ‘Upa’ mhanije  
 samipa sâmiyâ / sâmya samatveñ nusateñ sârûpya / evancha sâlokyahi  
 prâpya / jnâniyâñsa dhyâneñ sagunâchyâ // *Yathârthadîpikâ*.

1 *Of*. “Ye tu sarvâni karmâni.....Mâmdhyâyanta upâsate”

2 *Of*. Âtânâ apara je karmayogi jâna / te Deva yajna karitâti sampurna /  
 daiva mhanaje Deva Indrâdi Agni Varuna / tyâñcheñ yajana to daiva yajna //  
 Aise yâ karma yogeñ chitta shuddhi/jâliyâ phalarûpa yajna kariti trishuddhi /  
 grihasthâ parisa apara te yati subuddhi / te jñânavidhi aisâ kariti //  
*Ohitsadânandalahari*.

Indra and the other Gods (*daivameva*) for the purification of heart, with the belief<sup>1</sup> that the worship is either equivalent to, or tends to culminate in, the worship of Brahma, but without evidently realizing, like the Jñâni Bhaktas, that every one of them is Brahma, pure and simple. After acquiring Knowledge, if they become the Worshippers of Nirguna Brahma, they imagine<sup>2</sup> Brahma itself to be fire and throw into it all their acts in the form of offerings, following their usual Vedic mode of sacrifice ( *Brahmâgnâvapare yajnam yajnenaiavopajuhvati* ). In the next verse, Shri Krishna mentions the sacrificial means of acquiring self-control, by which alone an Initiate (*Sâdhaka*) or a person, who has realized the Self and works for Perfection, is able to do such a sacrifice ( *Yajna* ).

श्रोत्रादीर्नीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।

शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ २६ ॥

**“ Others pour the senses, such as hearing and so forth, into the fires of restraint ; others pour the sense-objects, like sound and the rest, into the fires of the senses.”**

The senses, such as, hearing and others (*shrotrâdin-indriyâni*), are always anxious to have their respective objects, and it is the firm resolve of secular or worldly Reason to help the senses in procuring them. The mind, then, under the patronage of Reason, is engaged in contemplating various ways and means for the purpose. The Reason, however, that (*anye*) has, by ‘*purvasaṅskâras*’ (inherent tendencies of past life), or by the reading of

1 Cf. Âkâshât patitam toyam yathâ gachchhati sâgaram / sarvadeva-namaskârah Keshavam prati gachchhati // *Shruti*.

2 Cf. Teñ Brahmachi kevala / agni bhâviti kiñ vritti sakala / havishya-rupeñ jalati mhanoni anala / Brahmachi bhâviti // Pari yama niyamâdi sampanna / tyâñsachi to yajna hoyâ nishpanna / mhanuni sâñgâvi parichehbin-na / yama niyama sampatti âdhiñ // *Yathârthadîpikâ*.

the Shastras or by the company of Saints, understood the baneful effects of enjoying sense-objects, controls the mind. This puts a stop to the hankering of the senses after the sense-objects. The senses seem to us to exist, because we see them thinking of the objects of the senses. If they do not do this, there is no mark to show us their existence. What becomes of them, then? They are burnt in the fires of restraint (*sañyamâgnishu juhvati*). This entire giving up of the sense-objects includes both Yama (forbearance) and Niyama (religious observances), and is possible for only the Jnâni<sup>1</sup>, who lives on the leaves and fruits of trees that drop in the jungle. Others (*anye*) there are, who lead a decent family life, and do not allow their lamp of dispassion to be extinguished by the wind of likes and dislikes, which always accompany the enjoyment of the sense-objects in the case of the ordinary worldly people. These Sâdhakas (imperfect Yogis) regard their senses to be fire and pour into them (*indriyâgnishu juhvati*) the necessary offerings of sound and other objects of the senses (*shabdâdin vishayân*), without entertaining any desire for further enjoyments or aversion for further sufferings. This, they are able to do, because they never feel that they really enjoy pleasure or suffer pain. In the next verse, Shri Krishna describes the one and the same result<sup>2</sup>, which both the classes of Initiates achieve by their different practices.

सर्वार्णोद्रियकर्माणि प्राणकर्माणि चापरे ।

आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते ॥ २७ ॥

1 Cf. Sarvasaṅgaparityâgi / te he sâṅgitala yogi / je vishayendriya sañyogi / boma bhâviti te eka anya // *Yathârthadîpikâ*.

2 Cf. Aise upâya âdhiñ / tevhâñ sâdhe Brahmasamâdhi / to Brahmanâmâdhi yajnarupeñ bodhi / Shri Krishna âtân yâ shlokiñ // *Yathârthadîpikâ*.

**“Some, again, pour all the functions of the senses and the functions of the life-breaths into the Knowledge-kindled fire of Yoga, in which the Pure Reason is repressed.”**

When the Nirgunopâsaka Jnânîs, by means of the sacrifices mentioned in the preceding verse, secure Perfection, their Pure Reason or Shuddha Sattva, which is, as it were, the soul of the senses and the life-breaths, merges in the Self. The senses, then, naturally forget the sense-objects and the life-breaths their activities. *Âtmasaṇyama*<sup>1</sup> is a state, in which the Pure Reason of the Perfect Man remembers nothing but the Self. It is called ‘Yoga’ by Pâtanjali, which he defines as ‘*Vritti nirodhah*’, meaning thereby ‘the inhibition of the functions of the mind’. This Yoga, known also by the names of ‘*Nirvikalpa* or ‘*Nirvishesha* or ‘*Asamprajñāta Samādhi*’, ‘*Unmani*’ and ‘*Shuddha Turyā*’, is the fire, in which the ‘Nirgunopâsaka Siddhas’ (*apare*) sacrifice (*yogâgnau juhvati*) all the operations of the senses (*sarvânindriya karmâni*) as well as those of the life-breaths (*prâna karmâni cha*). It is said to be ‘*juânadipite*’<sup>2</sup> (Knowledge-kindled), because it is kindled by Sattva, which is the power of Knowledge. In the next verse, Shri Krishna speaks of a few more sacrifices.

1 Cf. Chitta âtnasvarupāvina / nāthavi, avalambi techi svātma khuna / yāsa mhanati nipuna / chitta saṇyama mhanoni || Yācha saṇyamālāgiñ / ‘Yoga’ mhanati Pātanjalādi yogi / kiñ raja tama vritti viyogi / yoga chitta chaitanyāchā || Hechi avasthā ‘unmani’ / mana Brahmachi jāleñ mhanoni / hechi shuddha turyā sajjaniñ / lekhili avasthā || *Yathārthadipikā*.

Yayā asamprajñāta samādhisi / âtnasaṇyamayoga mhanati tyāsi / Brahmātmyaikya sākshātkāreñ sarvāñshiñ / ase tejerāshi daidipyauāna || *Chitsadānandalahari*.

2 Cf. Kiñ to âtnasaṇyamayogāgni / juânadipita mhanoni / juāna mhanije juānashakti sattveñ karuni / dipita mhanaje prakāshita || *Yathārthadipikā*.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

**“ Others make a sacrifice of Wealth, a sacrifice of Meditation, a sacrifice of Yoga and a sacrifice of Knowledge by a study of the Vedas, men of steady devotion and of rigid vows.”**

Here, four kinds of sacrifices are mentioned. The first is ‘*Dravya*<sup>1</sup> *Yajnah*’, which means charity in the shape of wealth. The second, ‘*Tapo Yajnah*’, though commonly understood to be equivalent to the performance of austerities and penances, truly means Meditation<sup>2</sup>. It is by this Tapa of Meditation that Bhṛigu realized the Eternal Bliss, through the Grace of his father and spiritual guide Varuna. The third, ‘*Yoga Yajnah*’, is the ‘*Hatha*<sup>3</sup> *Yoga*’, the highest aim of which is to carry the life-breaths through a vein called *Sushumnâ*<sup>4</sup> to the *Brahmarandhra* (an aperture in the crown of the head, through which the Soul is supposed to escape). When the *Yogi* has achieved this, he is able to put off death for a certain<sup>5</sup> period only, for, everything in this world

1 *Of. Yethēñ dravya yajna shabdeñ karuñi / suchavī dravya dāna yajna mhanonī || Yathārthadīpikā.*

2 *Of. Tapa ālochana mhanīje vichāra—Yathārthadīpikā.*

3 *Of. Prastutīñ varnitūñ yajna / itara dravyādī yajnañi ajna / jaise karitī mhanē Krishna sarvajna / taise yogayajnañi hatayogi || Yathārthadīpikā.*

4 *Of. On the right side spreads the Pingalā Nādi ( i.e., from the sole of the right foot right up to the top of the head where the Sahasrāra exists ). It is called Devayāna or the vehicle of the Devas. On the left side stretches forth the Idā ( i.e., from the sole of the left foot upto the Sahasrāra at the top of the head ). It is called Pitriyāna or the vehicle of the Pitris. Sushumnā is a fine nerve that passes between the Idā and Pingalā. It takes its origin from the Sahasrāra and growing gradually finer, descends through the canal of the spinal column ( *Meru-dandā* ). From this Sushumnā all the Jñāna Nādis (sensory nerves) take their birth.—*Laherī.**

5 *Of. Shatam chaikancha hridayasya nādyastāsām murdhñānamabhinīh-sritaikā / tayordhvamāyānnamuritatvameti trividha gatyā kramena bhavanti || Shruti.*

being perishable, he too has one day, somehow or other, to yield to death. He obtains Salvation, if he has also acquired Knowledge of the Self and become perfect; otherwise, he has to take birth again like other Ignorant Souls. The Shruti<sup>1</sup>, therefore, says that he crosses death through the knowledge of the non-Self (*Avidyâ*), which means Hatha Yoga, and attains to Immortality and Bliss through the Knowledge of the Self (*Vidyâ*). The last, but not the least, is the '*Svâdhyâya*<sup>2</sup> *Jnâna Yajnah*', which means the sacrifice of the theoretical knowledge (*jnânam*) of the meaning of the Vedas (*svâdhyâya*), acquired by the study of various commentaries under the guidance of qualified masters. But to understand Vedanta<sup>3</sup>, that is, the true meaning of the Vedas, one must have Sannyâsa<sup>4</sup>, that is, he must renounce all works with desire. It is, therefore, that those, who perform this Svâdhyâya Jnâna sacrifice, are called '*Yatayah*<sup>5</sup> *sañshitavratâh*' (zealous workers of firm resolution). For, although they have not yet realized

1 *Shruti*—Anyâ âhurvidyayâ anyâ âhuravidyayâ / iti shushruma dhîrânâm ye nastadvichachakshire // Vidyâñchâvidyâñcha yastadvedobhayam hi sah / avidyayâ mrityum tirtvâ vidyâyâmrítamashnute //

2 *Of*. Âtân svâdhyâya jnâna yajna / mhanije Vedârtha jânataśe śhâstraajna / svâdhyâya Veda tyâñchâ artha abhijna / Vedabhâshyeñ pâhati // *Yathârthadîpikâ*.

3 *Of*. Mukhya Vedâchâ artha / to Vedântachi yathârtha // *Yathârthadîpikâ*.

4 *Of*. Sannyasya shravanam kuryât—*Shruti*.

Kâmyânâm karmanâm nyâsam sauntyâsam kavayo viduh—*B. G. XVIII. 2*.

5 *Of*. Jarâ marana mokshâya Mâm âshritya yatanti ye—*B. G. VII. 29*,

Evam svâdhyâya jnâna jyâñchâ yajna / te yati aiseñ bole abhijna / jari navhati âtmajna / shravana kariti tadartha // Te yati sañshitavrats kiñ bareñ tikshna jyâñcheñ vrata / mhanije je suvrata / na chalati vratâpâsuni // *Yathârthadîpikâ*.



the Self, they earnestly endeavour to be able to do so by the regular and uninterrupted hearing (*Shravanam*) of Vedanta, which is the only philosophy consistent<sup>1</sup> with all the three divisions of the Vedas, *viz.*, Action (*Karma*), Knowledge (*Jñāna*) and Love (*Bhakti*). Now, the '*Prānāyāma Yajna*', which is performed by some for the purpose of restraining the mind, is described in the next verse.

अपाने जुह्वति प्राणं प्राणोऽपानं तथापरे ।

प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ २९ ॥

**“Some pour the upward life-breath into the downward life-breath and the downward life-breath into the upward life-breath, and restraining the motions of the upward and downward life-breaths, devote themselves to the control of the life-breaths.”**

The outgoing of life-breaths is called '*Prāna*' and their incoming '*Apāna*'. When one closes the left nostril and suppresses forcibly the outgoing life-breath by means of the right nostril, he is said to have poured '*Prāna*' into '*Apāna*' (*apāne juhvati prānam*). This process is called '*Puraka*' in the Yoga Shastra. The next step is the '*Kumbhaka*', which means shutting up the life-breaths in a place called '*Mulādhāra*', by closing both the nostrils and checking the flow of '*Prāna*' as well as '*Apāna*' (*pranāpāna gati ruddhvā*). Lastly comes the '*Rechaka*', in which the Yogi has to close the right nostril and to allow the confined '*Prāna*' to pass away through the left-nostril (*prāne'pānam*). As this is known as the '*Prānāyāma*<sup>2</sup>' sacrifice, those who devote

1 Cf. Kāndatrāya sammata / teñchi shāstra Vedānta / svādhyāya jñāna nischita teñchi mhanāvēñ // *Yathārthadīpikā*.

2 Cf. Puraka karitāñ khunte prānagati / rechaka karitāñ khunte

themselves wholly to it, believing that it alone will enable them to control the mind, are called '*prânâyâma-parâyanâh*'. Besides 'Prâna' and 'Apâna' there are three<sup>1</sup> other life-breaths, *viz.*, '*Vyâna*', which shows itself when one has to carry a heavy weight, or do some action which requires effort, '*Udâna*', which leaves the body at the time of death, and '*Samâna*', which conveys the juice of the food we take to all the parts of the body. Now, in the next verse, Shri Krishna mentions the sacrifice of those, who observe regularity in their food, and passes a general remark on all those who perform a sacrifice.

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥

**“ Others, retrenching food, pour the life-breaths in the life-breaths. All of these are knowers of sacrifice and have their sins destroyed by sacrifice.”**

apânagati / kumbhaka karitân khuntati dohiñchi gati / tayânte mhanati  
'prânâyâmapara' // *Chitsadânandalahari*.

Kiñ vâyu pidaneñ 'puraka' / tadantantara to nirodhaneñ 'kumbhaka' / nirodhilâ sodaneñ to 'rechaka' / purakâpudheñ rechaka ghenâ // Heñ prânâyâma lakshana / hâbi eka yajna mhanê Nârâyana / te prânâyâma-parâyana / je prânâyâmachi kariti bahu aise // *Yathârthadîpikâ*.

Prânâyâmanâñ trana anga chhe. Je urdhvagatimâna vâyu te prâna, adhogatimâna te apâna shaviranâ vâyuni gati adho karavi te apânamâñ prânane homavârûpa puraka chhe. Â eka anga. Shaviranâ vâyuni gati urdhva karavi te apânane prânâmâñ homavârûpa rechaka chhe. Â bijuñ anga chhe. Ubhayane bandha pâdi dai andarnâ vâyune andaraja rokavo te kumbhaka. Â trijuñ anga chhe,—*Drivedi*.

1 Cf. Âtân yâñ kherija *vyâna*, *udâna* va *samâna* ase tina vâyu shillaka râhile. Paikiñ vyâna hâ prâna va apâna yâñchâ sandhishthâniñ râhuna, dhanushya odhaneñ, ozeñ uchalanêñ ityâdi dama chhâtuna kiñvâ ardhavata shvâsa âñvaruna jorâchiñ karmeñ jevhâñ karâviñ lâgatâta tevhañ vyakta hoto (Chh. 1. 3. 5.). Udâna mhanaje marana samayiñ nighuna jânârâ

The body of those, who take limited food (*niyatâ-hârâh*), loses its natural strength and, consequently, the life-breaths become feeble. The Yogis are thus able to control their senses easily. They are, therefore, said to pour their senses<sup>1</sup> into the life-breaths (*prânân prâneshu juhvati*). After describing, so far, all the different kinds of sacrifices, Shri Krishna says, in the latter half of this verse, that all those, who are conversant with them, efface thereby their sins (*sarve'pyete yajnavido yajnakshapita kalmashih*). In the next verse, he praises them again and finds fault with those only, who do not make any sacrifice at all.

यज्ञशिष्टामृतभुजो यांति ब्रह्म सनातनम् ।

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥३१॥

**“Those, who eat the immortal food left of such sacrifice, go to the Eternal Brahma. This world is not for those who perform no sacrifice, whence, then, the next ?, O best of the Kurus !”**

Those, who feed on the immortal remains of sacrifices (*yajnashishtâmritabhujō*) performed disinterestedly and offered to the Personal God, secure purification<sup>2</sup> of heart, which enables them to realize the Self. Even those, who make sacrifices with worldly desires, when they get disgusted of them, are ultimately tempted to do actions disinterestedly to acquire, in due course, the

(Prashna, 3. 7.) va samāna mhanaje annarasa sharirānta sarva thikāniñ ekasārakhâ pūchhavinārâ vāyu (Prashna 3. 5.).—*Gītārāhasya*.

1 Cf. Te prāniñ prāna homiti / prāna sañskriteñ indriyāñsahi mhanati / dusariyâ prāna shabdeñ Shripati / vāyurupa prānachi suchavi || Evam indriyeñ kshinatvâ jāti / prānāñ mājiñ te homiti / je niyata kariti / alpa āhāra || *Yathārthadīpikā*.

2 Cf. Je sarvahi chittashuddhidvārâ jāna prāpta / jñāneñ Brahma sanātana sarvathâ pāvata / phala heñ thora asati Brahmanabhuta / jāna nischita mahāmati || *Chitsadānandalahari*.

Knowledge of the Eternal Brahma and secure immortality (*yānti Brahma sanātanam*). It is only those, who make no sacrifice (*ayajnyasya*), that are blamed by the Blessed Lord, because they have to suffer pain and misery, both in this<sup>1</sup> world and in the next (*nāyam loko'sti kuto'nyah*). For, how can you expect one, who is not able to work out a simple sum, to solve a difficult problem? If a rich man, therefore, does not perform the sacrifice of wealth but hoards it, or a poor man that of some Japa or Tapa but idles away his time in useless gossip, they are both treated with contempt by everybody here on earth, and they have, after death, necessarily much less chance of getting any happiness whatever. In the Mahābhārata, the Muni Vyāsa has also condemned<sup>2</sup> the conduct of such persons in very strong language. In the next two verses, Shri Krishna says that, of the sacrifices he has described, some relate to Action and others to Knowledge, of which the latter are superior to the former.

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।

कर्मजान्विद्धि तान्सर्वानिवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

**“ Thus, many kinds of sacrifice are laid out at the mouth of Brahma (Vedas); know them all to be**

1 Cf. To ayajna purusha sarvathā / nindijetase lokiñ samastāñ / loka-nindya to melāchi jita asatāñ / jāna sarvathā sarvaparakāreñ // Tetha vishishtha sādhanūñ jo kiñ sādbyabhuta / to kaiñchā paraloka tayāsi prāpta / Kuruvañ-shiñ tuñ uttama bahuta / mhanauni gubyārtha sāṅgataseñ // *Chitsaṅgānanda-lahari*.

Eyāñ ahika hi eka dhada nāhiñ / maga paratrika sāñghijaila kái // *Jñāmeshvari*.

2 Cf. Dvāvevāpsu praveshtavyau kanthe baddhvā dridhām shilām / dhanavantamadātāram daridranchātāpasvinam—*Mahābhārata*.

born of action, and thus knowing, you will be released. The sacrifice of Knowledge, O Parantapa (Terror of Foes) !, is superior to the sacrifice of any objects, for, all actions in their entirety, O Pârtha (Son of Prithâ) !, culminate in Knowledge."

The Vedas<sup>1</sup> thus describe manifold sacrifices (*evam bahuviddhâ yajnâ vitatâ Brahmano mukhe*), but it must be known distinctly that they all proceed from action (*karmajânviddhi tân sarvân*), whether it be performed by means of the body, speech or mind, and not from the Self, who is actionless. Those who realize this, gain Freedom (*evam jñatvâ vimokshyase*). The sacrifice of Knowledge (*jñâna yajnah*), therefore, like the one described in the 24th or 27th verse, is better<sup>2</sup> than any of the object-sacrifices (*shreyân dravyamayâd yajnat*), because it sets us free from the cycles of births and deaths by destroying actions of every kind (*sarvam karmâkhillam jñâne parisamâpyate*). Here, 'sarvam<sup>3</sup> karma' refers to

1 Cf. Tari yathokta bahuprakâra yajna jâna / sarva vaidikân shreyah sâdhana / Vedamukheñ-vistrita avagata purna / jâna he khuna nirdhâreñ // Tayân sarvâñhi yajnânñteñ jâna / kâravâkmânasân pâsuna nirmâna / pari te navhati âtmaja purna / jâne khuna aisi jo kiñ // Âtmâ to mi nirvyâpâra udâsina / karma titukeñ dehendriyâncheñ jâna / aiseñ jâne to moksha nirvâna / pâve purna Savyasâchi // *Chitsadânandalahari*.

Aise bahutiñ pariñ anega / je sâñghitale kâñ yâga / te vistâruni Vedeñ châñga / mhanitale âbâti // Pari teneñ vistâreñ kâi karâveñ / he karmasiddha jânâveñ / etuleni karmabandhu svabhâveñ / pâvaila nâ // *Jñâneshvârî*.

Â badhâ yajno Brahma etale Veda tene mukhetthi etale te dvârâja vistâra pâmyâ chhe.—*Dvivedî*.

2 Cf. Te dravya yâga kira hoti / pari jñâna yajnâchi sari na pâvati / jevi târâteja sampati / dinakareñsiñ // Jetha pravritti pañgula jâli / tarkâchi drishti geli / jeneñ indriyeñ visaraliñ / vishayasañgu // Manâcheñ manapana geleñ / jetha bolâncheñ bolaneñ theleñ / jeyâmâji sâñpadaleñ / jneya dise // Jetha vairâgyâchâ pângu phite / vivekâchâ hi sosu tute / jeñ na pâñtân sâhâjeñ bhete / âpanân peñ // *Jñâneshvârî*.

3 Cf. Sarva karma kriyamâna / akhila karma sanchita jâna / mhanuni Arjunâsi suchavi sujâna / dvididha karmeñ // *Yathârthadipikâ*.

'Kriyamâna' and 'akhilam' to 'Sanchita'. 'Prârabdha', of course, continues till the death of the physical body. As it is not possible, however, to perform the sacrifice of Knowledge without realizing the Self, through the Grace of the Sadguru<sup>1</sup> (Preceptor), Shri Krishna mentions, in the next verse, for the information of Arjuna and all the Mumukshus, the qualifications of the Master, along with the way in which the Disciple has to surrender himself to Him for securing the alms of Knowledge.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यंति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

**" Learn that by falling prostrate, by questioning and by service. The Men of Knowledge, who see the essence of things, will teach Knowledge to you."**

Here, the Blessed Lord emphatically asserts, in conformity with the Shruti '*Âchûryavin purusho veda*' that the only<sup>2</sup> way for the Disciple to acquire Knowledge (*tadviddhi*) is to surrender himself absolutely to the mercy of the Sadguru or Preceptor, with a full belief that He is his Saviour. This idea of surrender is expressed by the great Master of the West, Jesus Christ, in the words 'Sell all that thou hast and follow me'. On this point, Shankarâchârya says "Do not think 'What is the need for a Master, since one 'by himself can attain a Knowledge of the Self by avoiding

1 Cf. Mantrahi detila je shukavitila nâtake kâvyâ kalâ kusari / tehi guru pari Sadguru vâñchuni shishyapanâñchi urechi uri // *Siddhanta Savitî*.

2 Cf. The soul can only receive impulses from another soul and from nothing else. We may study books all our lives, we may become very intellectual; but in the end, we find that we have not developed at all spiritually. It is not true that a high order of intellectual development goes hand in hand with a proportionate development of the spiritual side in man. In studying books we are sometimes deluded into thinking that thereby we are being

optional and prohibited rites and by purifying the mind through the performance of prescribed rites? Knowledge (of Self) cannot result from rites alone without the Master that is the Ocean of Mercy ; for, it is established by the Vedas that only he who has a Master can know." Nay, even Nânak, the Founder of Sikhism, who bases the authority and source of his Faith, not in the Shrutis and the Smritis, but in the heart of man, its intuitions and longings, openly acknowledges the necessity of a Preceptor for the purpose of realizing God, in such sentences as the following:— ' He can be reached by only those, who wait on the Guru for help.' ' By the Guru's teaching the light becometh manifest.' ' Says Nânak, when the Guru showed me God, no one seemed to me to die or to be born.' ' There are no virtues, O Nânak !, in the man who is without a Guru.' The indispensable need of a

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spiritually helped ; but, if we analyse the effect of the study of books on ourselves, we shall find that, at the utmost, it is only our intellect that has derived profit from such studies, but not our inner spirit. This insufficiency of books to quicken spiritual growth is the reason why although almost every one of us can *spea*k most wonderfully on spiritual matters, when it comes to action and the living of a truly spiritual life, we find ourselves so awfully deficient. To quicken the spirit, the impulse *must* come from another soul. That soul from which this impulse comes is called the Guru, the teacher, and the soul to which this impulse is conveyed is called the disciple, the student. In order to convey this impulse, in the first place, the soul from which it comes must possess the power of transmitting it, as it were, to another ; and in the second place, the object to which it is transmitted must be fit to receive it. The seed must be a living seed, and the field must be ready ploughed ; and when both these conditions are fulfilled, a wonderful growth of religion takes place. ' The speaker of religion must be wonderful, so shall the hearer be ' and when both of these are really wonderful, extraordinary, then alone will splendid spiritual growth come and not otherwise.—*Swâmi Vivekânanda*.

Na Guroradhikam na Guroradhikam / Shivashâsanatah Shiva  
shâsanatah || *Shiva Gîtâ*.

Teacher is also discernible in yasna L, where it is said<sup>1</sup>“(Lord) ! How and at whose hands shall my Soul expect succour? O Worshipful Mazdâ Ahurâ, tell me Thou, Who is the protector (saviour) of my beast (lower self), besides Thyself, righteousness and purity of mind? Who is known to be for me?” The first of the three ways of surrendering suggested in this verse, is ‘*Pranipâta*’<sup>2</sup>, which means a salutation or bow made

Svakanthepi sthitam vastu yathâ na prâpyate bhramât / bhramânte tadvadâtmapî Guruvâkyatah || *Yogavâsishtâ*.

Aiseñ jnâna prakâsheñ pâhila / taiñ mohândhakâru jâila / jaiñ Gurukripâ hoila / Pârthâ gâ || *Jnâneshvari*.

Gurudeva binâ nahi mokshapadam—*Sundaradâsa*.

Sadguru vâñchuni sâñpadenâ soya / dharâve te pâya âdhiñ âdhiñ / *Tukârâma Mahârîja*.

Sadguruvina Brahmajnâna / sarvathâ navhe navhe jâna / heñ Upanishad-dartheñ pramâna / parama nirvâna sâñgitalen || *Ekanîthi Bhâgarata*.

Sahaja kevala teñ na tumhâ kale, bahuta tarka baleñ hi na âkale / Gurumukhâvina te nakale gati, mhanuni bolati echa riti Shruti || *Vâmana Pandita*.

Jari sarva shâstra mukhodgata jhâleñ / tenen paroksha jnânahi hâtâ âleñ / pari svarupa na prakâshe kâñhiñ keleñ / Sadguru bole vâñchuni || *Ranjaniâtha Swâmi*.

Tinhi loka jethuni nirmâna jhâle / tayâ Devarâyâsi koni na bole / jagiñ thorulâ Deva to chorilâse / Guruvina to sarvathâhi na dise || *Râmadâsa Swâmi*.

Sadguruvâñchoni kâñhiñ / nija vastuchâ lâbha nâhiñ / mhanuni jâveñ Sadguruchâ pâyiñ / sharana âdhiñ bhâvârtheñ || *Nârâyana Mahârîja*.

Sadguru anugrahâvina Harilâ to kathina sarvathâ pataneñ / Gorâ santa parikshi mastakiñ hânuni sarva thâpataneñ || *Moropanta*.

1 Light of the Avestâ and the Gâthas.

2 Cf. Urasâ shirasâ drishtyâ mauasâ vachasâ tathâ padbhyâm. karâbhyâm jânubhyâm pranâmo'shtânga ucbyate ||

Tadvijnânârtham Sadgurumeva abhigachelhet samitpânih—*Shruti*.

Tasmâd Gurum prapadyeta jijnâsuh shreya uttamam—*Shri Bhâgarata*.

Pranipâtathi etale namaskârâdithi arthât kâyika arpanathi; pariprashnathi etale yathâvakâsha shañkâ samâdhânânâ anushilanathi, arthât vâcluka arpanathi; ane sevâthi arthât mânasika sarvasvârpanathi, tenija parama bhakti ane parama shraddhâthi.—*Drivedi*.



with the eight parts of the body (*Sāshtāṅga*), by falling prostrate at the Feet of the Sadguru. When the Disciple, whose Reason has been purified by the sacrifice he has made of disinterested actions to the Personal God, and who is thus very anxious to know the Self, lies down almost unconscious before the Preceptor, He raises him<sup>1</sup> up with kind looks and words of assurance, but does not reveal the Truth until a direct request is made to Him to that effect. The second way pointed out, therefore, is the question<sup>2</sup> (*prashna*), which the Disciple has to put to the Master. It is this:— “Tell me, O Merciful Lord!, Who am I? Whence have I come? Whither shall I have to go after death? Who has fettered me, and how? By what means shall I be released? Be pleased to impart to me the Knowledge of the Self, to enable me to destroy my bonds and enjoy Thy Eternal Bliss in this very life. It is my earnest desire to make use of Thy Holy Feet as a ship to cross over this ocean of grief, and I am prepared to pay any

1 Cf. Abhaya hasteñ uthaviti / kripādrishti pāhati / tathāpi tattva na sângati / joñ svamukheñ puseñā || *Yathārthadīpikā*.

2 Cf. Swāmi mi toñ āheñ kavana / konateñ māzeñ thikāna / deha pāvātāñ patana / kothēñ jāuna rāhiua mi || Māzū bhavapāsha todāvā / mukhya Deva to bhetavāvā / mīguteñ janma na vāhvā / aiseñ kije kripālā || *Jñāna Sāgara*.

Ātāñ tyā upari karāvā prashna mi kona / kaisā bāndhalā koneñ kārana / ātāñ mukta hoyēñ koneñ upāyeñ karuna / teñ maja lāguna upadeshāveñ || *Ohitsadānandalahari*.

Prashna aisā kiñ svāmiche charana / tāruñ karuni maja bhavasindhu taraneñ / yāsa kāya shāsana karaneñ / asela teñ maja shishyāsa ājñā karāvi || *Yathārthadīpikā*.

Aho Deva Svāmi / Aham andha kāmī / kripā mohi kije / abhai dāna dije || Dukhi dina prāni / kaho Brahma bāni / hrido prema bhije / abhai dāna dije || Karo muja aisi / rahe buddhi vaisi / sudhā nitya piye / abhai dāna dije || *Sundaradāsa*.

penalty that Thou mayest deem necessary to inflict on me for that favour." Even after asking questions in this manner, if the Disciple is not very diligent in serving the Master, he is considered to be an unfit candidate, for, his indifference to service shows his want of eagerness to acquire Knowledge. Service<sup>1</sup> (*sevā*) is, therefore, the third way recommended in the verse for Self-realization. The Disciple must be ready to do with joy any—even the meanest—kind of service for the Master, without the least idleness or grumbling. However high may be the position of the Disciple in this world, compared with that of the Master, he must be ever willing to serve Him with all his heart and soul, even in the presence of friends and relatives. Shri Ekanātha<sup>2</sup> himself has given us a description of how the true Disciple serves his Guru, and we have not the slightest doubt that he himself had acted up to his own ideal :—

"With his heart full of devotion he (the true disciple) chants, day in and day out, the name of his Guru. When the Guru is absent he will always be, like the unfledged bird waiting for its mother, thinking of him. In the company of his Guru he forgets everything else, forgets that he has a body of his own which

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1 *Of. Satsevayā dirghayāpi jātā Mayi dridhā matih—Shri Bhāgarata. 1. 16. 24.*

Sevā karāvi sādara / nicha sevesi tatpara / vaibhava asonihi svasharira / sevesi lāvaveñ tayānchayā || *Yathārthadīpikā.*

Je kām āpaleñ thorapana / pāyāñtaliñ teñ ghālona / augeñ zālā vahāna / Sadgurupadīñchi || Jo kām āpulā laukika / sodoni tyāchā samparka / Sadguruchā sevaka / nikata varti jāhalā || Soyare dhāyare vyāhi / ishta mitra jāvayi / pāhata asatāñ kāmhiñ / sevā karitāñ na lāje || *Jñānasāgara.*

Kastarati kastarati mām ? Yah sāṅgam tyajati yo mahānubhāvam sevate nirmamo bhavati—*46th Bhakti Sutra of Nārada.*

2 Taken from the sketch of Shri Ekanātha's Life by G. A. Natesan & Co.

requires, occasionally at least, food and drink, rest and sleep; more, he forgets his family, father and mother, wife and child. He will plunge himself in the river of nectar of his Guru's worship. He will ever drink the milk of service from the udders of his desire-yielding cow—Guru. He envies the dust his Guru treads, and the very air which he breathes, for he knows that his Guru is his ideal, greater by far than even father or mother, greater than everything else in this world." When the Master is satisfied with the Disciple's keenness of desire to realize the Self, he gives him the desired instruction in Knowledge (*upadekshyanti te jñānam*). "The same explanation", says Deussen, "is to be given of the striking feature, which is constantly recurring in the Upanishads, that a teacher refuses to impart any instruction to a pupil who approaches him, until by persistence in his endeavour he has proved his worthiness to receive the instruction. The best known instance of this kind is Nachiketas in the Kathaka Upanishad, to whom the God of Death vouchsafes the desired instruction on the nature of the Soul and its fate, only after the young man has steadily rejected all attempts to divert him from his wish." Thus, in the first half of the verse, we find the three necessary qualifications for discipleship. In the second half, are mentioned the two most important qualifications<sup>1</sup> of the Master (*Sadguru*), viz.,

1 Cf. Shābde parecha nishnātam Brahmanyupashamāshrayam—*Shri Bhāgavata*.

Shabda jñāneñ pāraṅgata / jo Brahmānandeñ sadāñ dullata / shishya prabodhaniñ samartha / to murtimanta svarupa Māzeñ || *Ekanāthi Bhāgavata*.

Evam anubhavi āni shāstrajña / tochi Guru sarvajña / shāstra nasonihi shāstrarahasyābhijña / tohi yogya Gurutvāsi || *Yathārthadīpikā*.

Shāstrajña āni tattvavī / Guru pāhije gā nishchita || *Ohitsadānandalahari*.

perfection in both the theory and practice of Knowledge (*upadekshyanti te jñānam jñāninastattvadarshinah*). This idea is expressed by the words 'Shrotriyam Brahmanishthamiti' in the Shruti. Those who know the theory only (*Shāstrajña*), are able to save neither themselves nor others. Those, who have practical Knowledge of the Self, but who have not studied the Shastras, can save themselves but not others, for, they would not be able to solve the difficulties of their Disciples. Therefore, both the Shruti and the Bhagavad-Gītā say that those, who have a thorough knowledge of the Shastras, and who see the essence (*Brahma or Chaitanya*) in everything, are alone fit to occupy the Master's seat. A faithful Disciple<sup>1</sup>, however, who has realized the Self and who is fortunate enough to enjoy the company of the Master for a pretty long time, imbibes the spirit of the Shastras, and thus, without actually studying them, qualifies himself to become a Master. One distinguishing mark of the Master, given in the Paramārthadipikā<sup>2</sup>, is that, when you look at His Face, your heart thrills with joy, and, the moment you touch His Feet, the worries and functions of the mind are all of a sudden at a standstill and you enjoy perfect tranquillity for the time being. The Muktikopaniṣad says, "Persons desirous of Emancipation, having developed the four means of Salvation, should, with presents in their hands, approach a Guru full of Faith, of good family, proficient in Vedas Scripture-loving, of good qualities, straightforward, intent upon the welfare of all beings, and an ocean of

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1 Cf. Tyāñta konāsa anubhava mātṛa / konāsa anubhavahi śāstra / Gurusevenēñchi donhi netra / prāpta hoti // *Yathārthadipikā*.

2 Cf. Jayācheñ dekhatañ mukha / sahaja ānanda vāte dekha / beñcha ādhiñ jāñije mukhya / chinna Sadgurucheñ // Jayāche lāgatāñ charana / shānta hoti tāpa jāna / kāñ ekasara kalpanā / dagdha hoti manūchyā //

compassion.” In the next verse, Shri Krishna describes the nature of the Knowledge the Disciple receives from the Master, which shows the marvellous power of the Sadguru's Grace.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पांडव ।

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

“ Having known which, O Pândava ( Son of Pandu ) !, you will not again fall thus into delusion, and by means of which, you will see all beings without exception in yourself and, then, in Me.

Here<sup>1</sup>, in the first half of the verse, is given a description of ‘ *Vyatireka* ’ or Analytic Knowledge and, in the second half, that of ‘ *Anvaya* ’ or Synthetic Knowledge, which are the two forms of the Brahmavidyâ (Knowledge of Brahma) corresponding to the two forms of Avidyâ (nescience) known as ‘ *Âvarana* ’ and ‘ *Vikshepa* ’. The not-knowing of the Self is called ‘ *Âvarana* ’, and the belief, that our bodies and everything else we see in the world are realities, is called ‘ *Vikshepa* ’. The former is destroyed when, by *Vyatireka* ( *analysis* ), the Disciple realizes the Self who is beyond the Reason, and the latter, when, by *Anvaya* ( *synthesis* ), he sees the one Self in many<sup>2</sup>. But, it is essential that he should have a thorough

1 *Of. Etâvadeva jijnâsyam tattva jijnâsunâ'tmanah / anvaya vyatirekâ-bhyâm yah syât sarvatra sarvadâ || Chatuṣṣloki Bhāgavata.*

Shlokâchyâ purvârdhiñ vyatireka / uttarârdhiñ kiñ aneka / aikyeñ pabâneñ heñ kautuka anvaya jñânâcheñ || Dehâvegaleñ svasvarupa / kalaneñ heñ vyatirekarupa / dehâdi vishvâsa avidyâvikshepa / nâse anvaya jñâneñ karuni || *Yathârthadîpikâ.*

Heñ jada aiseñ jânuni nirâlâ houni pâhatân / vyatirekeñ chidachidgran-thi sute tattvatâ || Sakala sachchidânandu hâ ho anvayâchâ bodhu / to jânâvâ *Shivârâmâchâ* paripurnânandu ||

2 And *vice versa. Of. 'Yastusarvâni bhutâni âtmanyevânupashyati &c.'*—*Shruti* and ‘ *Sarvabhutasthamâtmânânam &c.*—*B. G. VI 29.*

Knowledge of Vyatireka before he can understand the Anvaya, for, unless one is thoroughly acquainted with clay or gold, how can he understand that an earthen pot or a gold ornament is nothing but clay or gold itself? Arjuna is, therefore, told that the Vyatireka Knowledge, which he would acquire first, would prevent him from falling again into the same delusion, under which he was then labouring (*yajñâtva na punarmoham evam yâsyasi*), viz., that he was the son of Pandu, that Bhishma and others were his relatives, that he was going to kill them and that they would be killed. For, just as a goldsmith finds out and eliminates the particles of gold lying hidden in ores and stones, so also he would attain to the Self by the application of the fires of discrimination (of the Self from the non-Self) and analysis. He would, thus, realize that the Self is separate from the body, that he is actionless and that he is a mere spectator of what passes around him. This is the force of the epithet '*Pândava*' in the verse. Then, Arjuna is told that, afterwards, when he learns Anvaya<sup>1</sup>, he would see all the elements and all the bodies composed of the elements, without exception, in the Self or the Nirguna Brahma (*yena bhûtânyashe-shena drakshyasyâtmani*). The meaning is that he would realize that, 'just as a piece of cloth is but the arrangement of the one thread multiplying itself, so too the world of forms is but the appearance in Time and Space of the One Self multiplying itself.' Lastly, he is told

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1 Cf. Chidâtmatveñ dâvi Guruvâra jadeñ sarva sharanâ / Gurutvâchi simâ Hari karitase tyâchi charanâ || *Charamagurumanjari*.

Evam soniyâñta alaũkâra / kiũ zâdâchyâ khodâvari purushâkâra / kiũ shimpñta rupeñ aisiñ bhuteñ charâchara / Arjunâ dekhasi âtmayâñta || *Yathârthatipikâ*.

that he would see everything in Shri Krishna Himself or the Saguna Brahma<sup>1</sup> (*atho Mayi*), Who is the Lord of the Universe, *i.e.*, he will be one with Him, because He too sees the Universe in Himself. The Disciple, thus experiences the essential unity of the Supreme and Individual Soul and the whole Universe, through the Grace of the Master. Under these circumstances, who can imagine the influence of His power? The Ignorant regard Him as man, but those, who surrender themselves to Him, revere Him as Saguna Brahma (Personal God), for, they actually feel the effect of His words, which burn Ignorance to ashes, cut asunder the ties of action, break the very jaws of death and make Eternal Brahma of a mortal Disciple! Now, if any one were to ask<sup>2</sup> here, 'Why, then, is the Master unable to create a Universe, like the Personal God?', the reply is, 'if one branch of a tree bends down with fruit and another bears only a few, can you, on that account, call them branches of different trees?' The Wise Lover (*Juāni*

1 Cf. We are thus given to understand that the ultimate perfection of Self-realization consists in seeing all beings in one's Self as well as in God.—*The Hindu Philosophy of Conduct by M. Rāṅgāchārya*.

Tevhali āpanapeñna saliteñ / yeñ ashesheñ hū bhuteñ / Māzāñ svarupīñ akhanditeñ / dekhasi tuñ || *Jñāneshvari*.

Ātmā jo kiñ tuñ tvam padārtha / tetha dekhasi sarva bhuta jāta / tyāvāri Mi jo kiñ tatpadārtha / dekhasi samasta tyā Māzyā thāñ || Mhanije bhuteñ tuñ āpanēñsiñ abhinna dekhasi / āpanāteñ Māzyā svarupīñ pāhasi / Mi jo Bhagavanta Vāsudeva pariyēsiñ / sarvasvēñsiñ sarvādhishthāna || *Chitsādānamālahari*.

Maga yā nantara / jo Mi Shri Krishṇa Parameshvara / Maja māji aikyeñ nirantara / dekhasi āpanā || Maga Māzyā ekapaniñ / kona goshti ase uni / kiñ Mihi svasvarupīñ nirguniñ / Brahmāndakoti dekhatoñ || *Yathārthadīpikā*.

2 Of Atāñ srishtyādirachana / āni sarvajāatvādi Arjunā! / mhanasi heñ kāñ maja yeñā / sūmārthya Tuzeñ || Tari agā! eki dāhāli / vrikshāchi lavalī phaliñ / ekisa theliñ phaleñ mhanoni vegali / mhanavela kāya te shākhā? || *Yathārthadīpikā*.

*Bhakta*) is, therefore, one with God when he sees the whole Universe in himself, as waves in the ocean. In the next two verses, Shri Krishna tells Arjuna that, when he acquires such Knowledge, he would not only be aloof from the sin, which he is afraid he would incur by killing Bhishma and others, but he would also be able to destroy completely all the burden of merit and sin of his past lives, lying hidden in his Reason.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥ ३६ ॥

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

**“ Even if you are the most sinful of all sinners, you will safely cross over ( the sea of ) all your transgression by the ship of Knowledge alone. As a well-kindled fire reduces fuel to ashes, O Arjuna !, so does the fire of Knowledge reduce all actions to ashes.”**

The similes used here show<sup>1</sup> that the first verse refers to ‘Kriyamâna’ and the second to ‘Sanchita’. Just as a man, sitting in a boat, sees water all around him, but it dare not touch any part of his body, so too, one, who does all sorts of actions, even the worst imaginable (*api chedasi pâpebhayah sarvebhayah pâpakrit-tamah*), and sees by the light of his Knowledge that he is actionless, has nothing to fear from them, because, they are thus powerless to generate any

1 Cf. Kriyamânâchâ navhe lepa / âni jale sanchita pâpa / tyânta kriyamâna lepa navhe heñ rupa / âdhiñ bolato yâ shlokiñ ॥ Jari thora pâpi hosi / tari bare ritiñ pâpâbdhi tarasi / goshti bolatâñ aisi / kriyamâna suchavi drishtântoñ ॥ Âtân Arjunâ ! heñ taraneñ kiti / are ! kotiñjanmeñ sanchiteñ jalati / mhanuni mhanato Santânâchâ Pati / yâ shlokeñ ॥ *Yathârthadîpikâ*,



Kriyamâna (*sarvam vrijinam santarishyasi*) for him. The word '*vrijinam*<sup>1</sup>' literally means 'sin', but here it conveys the idea of 'merit' also, for, both have to be destroyed in order to be free from re-births. It may be mentioned here, that a Jnâni has to cross over the ocean of sin by means of the ship of Knowledge<sup>2</sup> only (*jnâna plavenaiva*), and not by any of the penances prescribed in the Shastras for the Ignorant. If he troubles himself with them, there is danger of his losing the Knowledge he has already acquired and identifying himself again with the body. The most important result of Knowledge, however, is to do away with 'Sanchita', which consists of the merit and sin of millions of past lives, as even a Mumukshu or Seeker of Knowledge makes himself free from Kriyamâna, by offering disinterested actions as sacrifice to the Personal God. As the kindled flame feeds on fuel, dry as well as wet, till it sinks to ashes (*yathaidhânsi samiddho'gnir bhasmasât kurute*), so does the fire of Knowledge reduce every act, righteous or sinful, to ashes<sup>3</sup> (*jnânâgnih sarva karmâni bhasmasât kurute tathâ*). Prârabdha<sup>4</sup>, however, must be consumed by enjoyment only (*Prârabdha karmanâm bhogâdeva kshayah*). The

1 Cf. Vrijinâ shabdeñ dharmâdharmarupa karmâ / sañsâra phala detase adhama / mumukshâñsi pâpa taisañ punya heñ varma / sañsâra shrama de mhanoni || *Ohitsadânandalahari*.

2 Cf. Jnânîyâñsa anyâ upâya / te jânâve apâya / to pâpa samudra taroni jâya / jnâneñchi || *Yathârthadîpikâ*.

3 Cf. Bhidyate hridaya granthi chchhidyante sarva sañshayâh / kshiyante châsya karmâni tasmin drishte parâvare || *Shruti*.

4 Cf. Arjunâ taisâ hâ jnânâgni jâna / Guruvâkyeñ prajvalalâ purna / kari pâpapunyaâtmaka karmâcheñ dahana / vegaleñ karuna prârabdha karma || Anârabdheñ karmen jeñ asati / teñ jnânodayeñchi sarva nâshati / kriyamâna sambandhâteñ na pâvati / prârabdha bhogiti bâdhitânavritttyâ || Jnânotpâdaka jeñ prârabdha ase / teñ deha pade toñ varttatase / dehântiñ teñ hi nâshatase /

Vedas have prescribed different penances for different kinds of sins, but none of them, except Knowledge, is able to dispel<sup>1</sup> the Ignorance of man, which is said to be the most heinous<sup>2</sup> of all the sins that he can commit. In the next verse, therefore, Shri Krishna tells that Knowledge is the holiest and easiest of all things in this world.

नहि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विंदति ॥ ३८ ॥

**“ Indeed, there is nothing holy like Knowledge in this world; he himself is Knowledge, and when perfected in Yoga, he finds it in time (impressed) in the Reason.”**

Of all the means of purification given in the Shrutis and Smritis, none is so holy as Knowledge (*nahi jñānena sadrisham pavitramiha vidyate*), because they serve only to destroy the branches, and not the root, of the tree of sin. Just as an elephant, who is washed clean in the waters of a river, gets his whole body besmeared again with dust before leaving the banks, so also does the pilgrim, who washes his sins by visiting holy shrines and bathing in sacred rivers, make preparations for com-

Shruti hi aiseñ bolata ॥ Tasya tāvadeva chiram yāvanna vimokshyetha sampatsye ॥ Chhând. 6. 14. 2 ॥ Âni adhikâri je kiñ asati / te jñāna zaliyâhi adhikâra pāvati / Vasishtha Surya Chandrâdi prabhriti / prârabdha asati taisiñcha tyāñchiñ ॥ *Chitsadānandalahari*.

1 Gaṅgā pavitra pari / pāpa mātṛātenchi sañhari / âni punya suvarna shrañkhalâ kari / dridha atyanta ॥ Gaṅgā kriyamāneñ na tâli / âni sanchiteñ na jâli / pāpa mātṛāchi kari holi / ekâcha janmāchiyâ ॥ *Yathārthadipikâ*.

Agâ ! yâcheñ thorapana teñhi jāna / karmopāsaneñ pāpa karmeñ nâshati purna / pari tyâcheni na nirasave ajnâna / pāpâcharana mâguteñ kari ॥ *Chitsadānandalahari*.

2 *Of*. ‘Kim tena na kritam pāpam chorenâtmāpahârinâ / yo’nyathâ santamâtmanam anyathâ pratipadyate ॥’ ‘Dehâtmabuddhijam pāpam na tadgovadha kotibhih.’

mitting further sins even before returning home. The reason is plain enough. The sins of this life have gone, but the sins of past lives and the tendencies to do evil still remain intact. Besides, penances have not only no power to destroy merit, but they even add to it, and make the bonds of actions more fast and firm. Such is not the case with Knowledge. It is the crown<sup>1</sup> of holiness, for, when it is once acquired and perfected by constant study and dispassion, it burns to ashes, not only the branches of the trees of sin and merit, but also their very root, and releases the Disciple from the cycles of births and deaths. One would think, therefore, that it must be a very difficult task to secure the Knowledge, which produces such wonderful results. But it is not so. It is the simplest<sup>2</sup> thing possible. Just as a king, who feels in his dream-consciousness that he has been deposed and is therefore anxious to get back the crown and the sceptre, finds himself, without any efforts, to be nothing short of the king when he is awake, so too, does the Mumukshu find himself to be Knowledge itself (*tatsvayam*<sup>3</sup>), without having to go to distant places in search of it, when he realizes the Self. Thus, after acquiring practical Knowledge of the Self, when, in time (*kālena*), the Disciple attains to the high-

1 Cf. (1) Padutīṁ jñānācheni pādeṁ / pavitra na disc //

(2) Jaisi amritāchi chavi nīvadije / tari amritāchi sārīkhi mhanije /  
taiseṁ jñāna heṁ upamije / jñāneṁsīncha // *Jñāneshvari*.

Nāhiṁ nāhiṁ nāhiṁ / jñānā sārīkheṁ pavitra kāñhiṁ / saṁsāradukkhāsaritā  
pravāhiṁ / tāruṁ na ase yā sārīkheṁ // *Yathārthadīpikā*.

2 Cf. Pavitrāṁ sarvāñhuni pavitra / āni sulabha tari ati vicitra / kiṁ  
duri nase anumātra / jo jāne to svayēñchi teṁ jñāna // *Yathārthadīpikā*.

3 Cf. Kothoniyāñ kāñhiṁ nalage ānāveṁ / nalage kothēṁ jāveṁ  
tarāvayā // *Shri Tukārāma*.

'Tatsvayam' mhanoni / Shri Krishna yā vachaniṁ / hā artha bole  
kiṁ jñāni / svayēñchi teṁ jñāna // *Yathārthadīpikā*.

est Perfection in Yoga (*yogasañsiddhah*<sup>1</sup>), either by constantly meditating on the Nirguna Brahma he has realized in his purified mind (*Nirvikalpa Yoga*), or by seeing the essence (*Brahma*) in the world outside (*Savikalpa Yoga*), he forgets entirely the past tendencies of identifying himself with the body and sees the Knowledge impressed in the Reason (*âtmani vindati*), which is then said to be steady. The Knower (*Jnâtâ*), the Knowledge (*Jnânam*) and the Object to be known (*Jneyam*), all the three, become one. Arjuna, now, was at a loss to know why many did not go in for Knowledge, when it was such an important<sup>2</sup> thing and, at the same time, so easy to acquire. Shri Krishna, therefore, mentions, in the next verse, the requisite condition, which alone makes one eligible for it.

श्रद्धावांलुभते ज्ञानं तत्परः संयतैर्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

**“He, who is full of Faith, obtains Knowledge; he, who, obtaining Knowledge, devotes himself to it and has his senses well-restrained, attains, ere long, to the Highest Peace.”**

The Seekers of Knowledge (*Jijnâsu*) have first to receive theoretical instruction in the Shastras (*Paroksha shravana*) from the Sadguru (*Preceptor*). Such of them, as have implicit Faith<sup>3</sup> (*shraddhâvân*) in what they hear, *viz.*, in the Vedas as well as in the words of the

1 Cf. Yâ lâgiñ mhanato Sarveshvara / kiñ jo yogasañsiddha nara / kâlêñ karuni tyâsa visara / padato purvasañskârâchâ || Yâ kâraneñ mhanato Hari / kiñ teñ jñâna bimbateñ chittâchyâ antariñ—*Yathâirthadîpikâ*.

2 Cf. Aiseñ heñ jari ase âtmajñâna / tari sarvâñsahi kâñ navhe gâ jâna / tañva Shri Krishna mhanati parisa vachana / teñ jñâna sâdhya konâ || *Chitsadânandalahari*.

3 Cf. Âdhiñ parokshariti / shâstra shravana jijnâsu kariti / tetheñ je shraddhâ dhariti / techi adhikâri aparokshânubhavâ || Agâ heñ jñâna to |

Preceptor, are alone eligible (*labhate jñānam*) to realize the Self (*Aparokshānubhava*). Out of those who succeed in acquiring the necessary practical Knowledge, (*jñānam labdhvā*) such<sup>1</sup>, as are assiduous (*tatparah*) in the study of the Brahma and able to control their senses (*sañyatendriyah*), in order to prevent any interruption in it, enjoy Supreme Peace without delay (*parām śhāntim achirenādhigachchhati*). This is the Final<sup>2</sup> Peace of the Perfect Man, which is quite natural, unlike

Shri Guru mukheñ pāvato / kiñ jo shraddhā dharito / Vediñ āni Guru-vachaniñ // *Yathārthadīpikā*.

Tari Guru Vedānta vākyañchyā thāñ / heñ hoyā aisā jo nischaya pāhiñ / aisi āstikya buddhi te shraddhā kāñhiñ / tattvatā pāhiñ jñāna hota // *Chitsadānandalahari*.

Tasmai sahovācha pitāmahascha shraddhā bhakti dhyāna yogādavai hi / tasya shraddhaiva shirah / *Śruti*.

Thevā jāniva gundana / tetheñ bhāvachi pramāna // *Shri Tukārāma*.

Bhāveñvina bhakti bhaktivina mukti / baleñvina shakti boloñ naye // *Shri Jñāneshvara*.

Rāma bhāveñ thāñ pade—*Rāmadāsa Swāmi*.

Shraddhā te trana prakāre samajavi. Prathama śhāstra upara pachhi te śhāstranā yathārtha samjāvanāra Guru upara, ne pachchi te sarvane barābara dridhāvi anubhavanāra potānā ātmā upara.—*Diveedi*.

For in Jesus Christ neither circumcision availeth anything nor uncircumcision; but faith which worketh by love.—*Galatians, V. 6*

For by Grace are ye saved through faith.—*Ephesians, II. 8*.

Before the great events each one must have a faith of selection, then with your own ears hear the best and with your illuminated thought power ruminate over it.—*Yasna, XXX. 2*.

Have faith in Guru, in his teachings, and in the surety that you can get free.—*Swāmi Vivekānanda*.

1 *Of*. To shraddhāvanta nara / jñāna pāvoni tatpara / hoyā kiñ atyanta sādara / abhyāsiñ svarupānusandhāñchyā // Tyā abhyāsāsa indriyeñ vighnakāraka nischayeñ / mhanoni sañyatendriya svayeñ / jo tatpara hotase // *Yathārthadīpikā*.

2 *Of*. That serene tranquillity which, as Cowper says, is the noblest fruit of a man's faith in God.—*Life of Ekanātha by Natesan & Co*.

the forced one of the Initiate, who works for Perfection. The former may be compared to the satisfaction and desirelessness for food of one who has had a hearty meal, and the latter to the abstinence from food of one who is hungry but avoids food because it is forbidden. In the next verse, Shri Krishna describes those, who are not eligible for Knowledge.

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

**“ But he, who is Ignorant and without full Faith and swayed by doubts, is ruined ; not this world, nor the next nor happiness is there for whoso doubts.”**

Here, three classes of ineligible persons are mentioned, *viz.*, the un-knowing (*ajnah*), the un-trusting (*ashraddadhānah*) and the doubters (*sañshayātmā*), who are all said to fall (*vinashyati*<sup>1</sup>) from the Path of Yoga. The unknowing<sup>2</sup> are not the ordinary Ignorant men, but those who, for want of sufficient purification of mind, are unable to realize the Self even after receiving instruction from the Preceptor. They are the same as those referred to in the words ‘*Shrutvāpyenam veda na chaiva kaschit*’ (some one, even after having heard of Him, does not realize Him) in the 29th verse of the 2nd Chapter. The Saints have always been so kind that they would have saved the whole world, if it had been possible for them to impart practical Knowledge to those, who do not possess the necessary qualifications. Their Grace, however, is powerful enough to enable

1 Cf. Kiñ tighehi mokshamārgā pāsuni / samāna chyavati mhanoni / tighe sagata ādhiñ boloni / sañshaya buddhi vegalā nivadito // *Yathārthadīpikā*.

2 Cf. Sahaja loka ajnāni / tehi mhanāve ajna mhanoni / pari hā ajna to jo Gurumukheñ karuni / aikoni nene svarupāteñ // *Yathārthadīpikā*.

even the Ignorant Disciples, in course of time, to become fully qualified to know the Self, if they only stick to them and follow their advice faithfully. The next<sup>1</sup> class is of those, who, after realizing the Self by Vyatireka (*Analysis*), lose faith in the Knowledge they have acquired, *vis.*, that they are Brahma. Their notion that they are the physical body (*Viparita bhâvanâ*), is of course gone by their own personal experience, but it is succeeded by a disbelief in the fact (*Asambhâvanâ*) that they are Brahma, because they actually feel that they enjoy pleasure and suffer pain. If they, however, continue to serve the Sadguru with affection and hear his lectures regularly, they too<sup>2</sup> will have all their doubts solved, when they receive the Anvaya (*Synthetic*) Knowledge from Him. The last is the class of doubters, who believe in nothing, except what they are able to know from the senses. The men of the intermediate class, who are called untrusting (*ashraddadhânah*), have faith in the Vedas, but they entertain doubts on certain points only. The doubters (*sañshayâtmâ*) are, however, materialists, who have no faith in any of the Scriptures. The unknowing (*ajnah*) and the untrusting (*ashraddadhânah*) are, therefore, far superior to them, because, even if they do not succeed in acquiring Knowledge, they have, by their observing the rules of the Shastras, every chance of securing fame (*Kirti*) in this life and heaven (*Svarga*) after death. But the doubter (*sañshayâ-*

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1 Cf. Dehâtmatâ viparita bhâvanâ / tyâchi jāunihi asambhâvanâ / upajali kiñ heñ ghadoñ shakenâ / he bhâvanâ asambhâvanâ mhanâvi || Jari kalatâ anvaya / tari tutate sarva sañshaya / advaita satya hâ nischaya / bânatâ rupâchâ || *Yathârthadīpikā*.

2 Cf. Kiñ ajna āni ashṛaddadhāna / eka na samaje eka na umaje mhanona / vāyāñ gele pari jari Gurubhajana / na soditi hoti kālēñ kâñhīñ kritārtha || *Yathârthadīpikā*.

*tmanah*) misses<sup>1</sup> both of them, and happiness<sup>2</sup> too (*nāyam loko'sti na paro na sukham*), for, while enjoying worldly pleasures, the fear of death, for which he has made no provision, always hangs over his head like the sword of Damocles. Arjuna, now, strongly suspected<sup>3</sup> that he himself belonged to the class of doubters, as he persisted in believing that he would be condemned to hell by killing Bhishma and others, when Shri Krishna repeatedly tried to impress upon his mind that there was no sin at all in waging a righteous war. Shri Krishna, therefore, removes the misunderstanding from his mind by telling him, in the next two verses, that, as he has faith in the Vedas, he cannot be called a doubter, and that he should quietly fight, as the few doubts he has on minor points, like every other Mumukshu (*Seeker of Knowledge*), would be cleared as soon as he acquires Knowledge of the Self by offering disinterested actions as sacrifice to the Personal God.

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।

आत्मवंतं न कर्माणि निबध्नन्ति धनंजय ॥ ४१ ॥

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।

छित्त्वेन संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु, ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन संवादे

ज्ञानयोगो नाम चतुर्थोऽध्यायः ॥

1 Cf. Svargāsi jāveṇ tari dharmāchā abhāva / moksha pāvavā tari jñāniṇ saṁśhaya bhariṇva / bhojanādi vishaya sukhaḥi svameva / nāhiṇchā tritiya tayāsi // *Ohitsadānandalahari*.

2 Cf. Evam bhogunibi vishaya / shula skandhā sārrikheṇ mṛityubhaya / pravartoni saumārgiṇiḥi saṁśhaya / jyāsa to duhkhiḥi // *Yathārthadipikā*.

3 Cf. Kiṁ Bhishmādi vadheṇ niraya / hā āpanāteṇ nischaya / āni Krishna mhanato nihsaṁśhaya / pāpa nāhiṇ // Maja heṇ vāte abācha / pāpachi vāte sācha / tevhaṇ mihi taisācha / saṁśhayātmā // Iḥā bhāva dharitān manuṇ / Sarvasākhī samajoni / 'tuṇ taisā na hosi' mhanoni / 'yuddha kariṇ' mhanate doṇ shlokiṇ // *Yathārthadipikā*.



**“ Actions, O Dhananjaya (Wealth-winner) !, do not bind him, who has renounced action by Yoga ( Worship of the Personal God ), who has destroyed doubt by Knowledge, and who is possessed of true Self-hood. Therefore, cleaving, with the sword of the Knowledge of the Self, this Ignorance-born doubt dwelling in your heart, arise and practise Yoga, or Worship of the Personal God, O Bhârata (Descendant of Bharata) ! Thus ends the Fourth Chapter, entitled ‘ The Yoga of Knowledge ’, in the dialogue between Shri Krishna and Arjuna on the Yoga philosophy of the Knowledge of the Eternal, in the glorious Upanishads of the Bhagavad-Gîtâ.”**

The Blessed Lord means to say here as follows :—  
 “ O Arjuna !, even if a person, who does his duty disinterestedly and offers it as sacrifice to the Personal God by due worship (*yoga<sup>1</sup> sannyasta karmânâṁ*), has any doubts, they will all disappear when his mind is purified and he acquires Knowledge of the Self (*jñānasañchchinnasañshayam*). By continuing still the Karma Yoga, he attains to Perfection (*âtmavantaṁ<sup>2</sup>*) in due course. His actions are, then, unable to fetter him (*na karmāṇi nibadhnanti*) and he enjoys Living-Freedom till the expiration of the Prârabdha, which means the death of his

1 Cf. Yogasannyasta karma mhanaje / yogiṇ samarpi karma vrinda kari  
 je je / tevhâñ yoga shabdeñ ghetaleñ pâhije / Ishvarârâdhana // *Yathârthadîpikâ*.

Tari Bhagavadârâdhana lakshana / yoga to samatva buddhi karuna /  
 sannyasta mhanije karmen Brahmarpana / keliñ sampurna jeneñ purusheñ //  
*Chitsadânandalahari*.

2 Cf. Tari to âtmavanta jnâni puratâ / jâne sarvathâ svasvarupâteñ //  
*Chitsadânandalahari*.

Âtmajna houni hi je bhajati Mukundâ Tyâchâ sadâ kariti je shravanâdi  
 dhandâ / âtmaikya bhakti hridayiñ guna divya kâniñ / te siddha houni na  
 hoti kadâpi mâni // *Brahmastuti*.

physical body. Ultimately, he obtains Salvation. Do you too, therefore ( *tasmât* ), O Arjuna !, realize the Self and destroy, with the sword of Knowledge, this doubt ( *jñânâsinâtmanah chhitvainam sañshayam* ), that you kill the Kauravas and that they are killed, which fills your breast ( *hritstham* ), and which is the offspring of your Ignorance ( *ajnâna sambhutam* ). Then, stand up and, even after acquiring Knowledge, continue the Karma<sup>1</sup> Yoga ( *yogamâtishthottishtha* ), i. e., the offering of actions to the Personal God disinterestedly, in order that your Knowledge may be perfect and that you may attain to the Personal God ( *Brahmaiva tena gantavyam* ).”

Thus, this Chapter began with the suggestion that the Path, which the Beneficent Lord wished Arjuna to follow, was an everlasting one, and that the Knowledge of it was first imparted to the Sun-God, who gave it to his son, and thus it passed down the line of the Solar kings ( *Imam Vivasvate yogam...râjarshayo viduh—IV. 1-2* ). To satisfy the doubts of Arjuna on this point ( *Aparam bhavato janma .....proktavâniti—IV. 4* ), the subject of incarnations had to be discussed ( *Bahuni Me vyatitâni janmâni &c.—IV. 5* ). Arjuna is told how, by means of His vehicle ( *Upâdhi* ) of Shuddha Sattva, the Saguna Brahma (Personal God) imagines His own form, when both the paths of return and forthcoming decline in the world and materialism and

1 Cf. Tari jñâna khadgeñ yâ sañshayâ / chheduni agâ ! Dhananjayâ ! / utha âni yogâ yâ / anushtihî // Jñâna jâliyâ hi vari / Arjunâ ! tuñ hâ karma yoga kariñ / mhanuni mhanato Hari / yâ bhâveñ // Kiñ vyatireka anvaya / ubhaya prakâreñ advaitâchâ nischaya / kariñ âni hâ nânâtya sañshaya / chhedi tyâ jñâneñ // Kiñ pâvoni advaita khune / sarvâtmatvahi jari honeñ / tari teñ abhyâseñ bâne / moduni purvasaṅskârâteñ // Teñ bânâyâsa sâdhana / Ishvarâcheñ ârâdhana / svakrita karmârpana bhajana / thora yetheñ // *Yathâârtihadîpikâ*.

Janmakarmacha Me divyam.....Mâmeti so'rjuna—B. G. IV.  
9 & Ye tu sarvâni karmâni.....Mâm dhyâyanta upâsate—B. G. XII. 6.

unrighteousness are in the ascendant, in order that He may succour the good, thwart the evil and establish the true Religion (*Ajo'pisan....sambhavâmi yugeyuge—IV. 6-8*). The most important purpose of His incarnations, however, is stated to be the one given in the ninth verse (*Janma karmacha Me divyam &c.*), viz., that mankind may have an opportunity of hearing, singing<sup>1</sup> and preaching the glory of the incarnations after knowing the modes of Divine birth and action, as this is the safest and surest means of putting a stop to re-births and attaining to Divinity. This is an instance of the Personal God's attribute of Mercy (*Sadayatva*). In serving His Worshipers in the way they serve Him (*Ye yathâ Mâm prapadyante tâñstathaiva bhajâmyaham—IV. 11*), i.e., in giving Nirguna or Kaivalya Moksha to the Nirgunopâsakas, Saguna Moksha or Vaikunthavâsa (residence in His Supreme Abode) to the Saguna Bhaktas and the desired fruit of actions to those who worship Him in the form of Indra and other Gods, He manifests His attribute of Justice (*Samatva*). Both these make up one of the six attributes given in the Introduction called 'Dharma', the nature of the Kalpavriksha, which gives one only what he desires. In explaining the origin of the four different castes (*Châturvarnyam Mayâ srishtam gunakarma vibhâgashah—IV. 13*), through the apportionment of the three qualities of His Delusive Power, He frees Himself from the charge of partiality and establishes His principle of Justice, and in creating the Universe, though

1 Cf. In the cycle known as the Satya Yuga by means of meditation, in the Tretâ Yuga by sacrificial offering, in the Dvâpâra by worship, whatever is attained is attained in the Kali Yuga by singing the hymns of Keshava.—*Brahmânda Purâna, Chap. 97, Shloka 166.*

Sakalânîsi yetheñ âhe adhikâra | Kaliyugiñ uddhâra ||ari nâmeñ ||  
*Shri Tukârâma.*

an actionless agent (*Akartâram—IV. 13*), like the magnet which moves the iron, without desire of fruit (*Na Mâm karmâni limpanti na Me karmaphale sprihâ—IV. 14*), He shows His attribute of Dispassion (*Vairâgya*). He who knows these attributes in essence, by performing the 'Jnâna Tapa' mentioned in the tenth verse, is not only not fettered by action (*Iti Mâm yobhijânâti karmabhirna sa baddhyate—IV. 14*), but he himself also acquires the *Shadguna* (six attributes) of the Lord (*Madbhâvamâgatâh—IV. 10*). Arjuna is, therefore, advised to act with the aim of securing this object, as the Mumukshus, who lived in the olden time, followed the same course (*Evam jnâtvâ.....purvâtaram kṛitam—IV. 15*). As many learned men, however, in spite of even their deep study of the Shastras, are perplexed (*Kavayo' pyatra mohitâh—IV. 16*) as to the correct meaning of action and inaction, Shri Krishna makes the point clear to his Lovers in the eighteenth verse, by saying that he, who sees inaction in action and action in inaction, understands the whole Truth (*Karmanyakarma yah..... kritsna karmakrit—IV. 18*), viz., that by doing duty disinterestedly and offering it to the Personal God as sacrifice, one is released from Kriyamâna, whereas, by avoiding duty wilfully or through indolence, he meets with punishment for disobedience of orders (*Pratyavâyah*). Thus, action or *Karma* (*Karmanohyapi boddhavyam &c.—IV. 17*) means that which binds, and inaction (*Akarma*) means that which destroys the fetters of action, viz., sacrifice. Even prohibited action (*Vikarma*), therefore, done for the purpose of serving God, becomes inaction (*Akarma*). In connection with the Karma Yoga sacrifice, Shri Krishna speaks of various other sacrifices, some of which relate to Knowledge and the rest to

objects or things. The former are superior to the latter (*Shreyân dravyamayâd yajnât jñâna yajnah—IV. 33*), because Knowledge is the holiest of all holy things in this world (*Nahi jñânena sadrisham pavitram iha vidyate—IV. 38*), inasmuch as it alone, and nothing else, has the power to do away with not only the sins of this life but also the merit and sin of millions of past lives (*Sarvam karmâkṣilam Pârtha jñâne parisamâpyate—IV. 33*). It is also said to be the easiest<sup>1</sup> thing possible, because the knower (*Jñâtâ*), when he has realized the Self, finds, by due practice, that he is himself<sup>2</sup> the Knowledge as well as the object to be known (*Tatsvayam... âtmani vindati—IV. 38*). Faith, however, being an absolutely essential condition for the acquisition of Knowledge (*Shraddhâvân labhate jñânâ—IV. 39*), all are not able to secure it. It is said<sup>3</sup> in Tulasi Râmâyana that, without Faith, there can be no Love of God and that, without Love, God is not moved. Jesus Christ himself once spoke<sup>4</sup> to his disciples that, if they had Faith as a grain of mustard seed, nothing would be impossible for them. But Arjuna is acknowledged to have possessed, in a very high degree, not only Faith, but also the necessary Desire<sup>5</sup>

1 Cf. Klesha svalpa mahatphala / jñâneñ sevitân Krishnapadâkâmalâ / moksha mârge hâ ati nirmala / Vâmana mahane || *Yathârthadîpikâ*.

Taisâ manâchâ mârû na karitân / indriyân dukkha neñditân / etha mokshu ase aikitân / shravanânâmâzi || *Jñâneshvare*.

Âni manâchâ mârû na karitân / indriyânteñ hi na koñditân / yetla shravanânâ moksha âitâ / sampannatâ Brahmasukhâchi || *Chitsadânandalahari*.

2 Cf. Evam jñâtâ tochi jñâna svayē / kiñ jñeya hi tochi nihsaṅshayē / pari chitta chaitanya yôgâshrayē / bânatase heñ jñâna || *Yathârthadîpikâ*.

3 Cf. Binu bisvâsa bhagati nahi tehiñ binu dravahi na Râma.

4 Cf. Mathew XVI. 18, 19 and 20.

5 Cf. Nâyamâtmâ pravachanena labhyo na medhayâ na bahunâ shrutena / yamevaisha vrinute tena labhyastasyaisha âtmâ vivrinute tanum svâm || *Shruti*.

to realize God. He is, consequently, advised ( *Tadviddhi pranipâtena.....tattvadarshinah-IV. 34* ) to surrender himself, by means of deep salutation, questioning and service, to the Preceptor, who is to be a person well-versed in the Shastras and able to realize the essence ( *Brahma or Chaitanya* ) in things, for the purpose of acquiring<sup>1</sup> from him both Vyatireka and Anvaya Knowledges ( *Yajjnâtva...atho Mayi-IV. 35* ). He is, then, asked to do his duty of fighting as a Kshatriya ( *Yoga sannyasta karmânâ-IV. 41* ), and to continue the practice of Ishvarârâdhana Yoga ( *Worship of the Personal God* ), so that he may be able to set himself free from the fetters of the Kriyamâna ( *Apichedasi pâpebhyah.....santarishyasi-IV. 36* ) of killing Bhishma and others, which is the real seed of all his doubts and restlessness, as also to destroy the Sanchita ( *Yathaidhânsi...bhasmasât kurute tathâ-IV. 37* ), which lies hidden in his Reason, and secure Eternal Peace ( *Parâm shântim-IV. 39* ). Although Arjuna heard all this patiently, he could not somehow grasp properly the exact meaning of the expression 'seeing inaction in action and action in inaction', used in the eighteenth verse. When, therefore, Shri Krishna asked him, at the end of this Chapter, to arise and practise Karma<sup>2</sup> Yoga ( *Yogamâtishthottishtha Bhârata-IV. 42* ),

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The only means of making Shri Krishna your own is the ardent desire to do so. He cannot be had in exchange for any valuables. Religious austerities, vows, penances or studies are not at all efficacious in winning Him over. See therefore that you remain strong in earnestness.—*Thâkur Haranâth, Upadeshâmrita.*

1 Cf Aksharam Brahma paramam—*B.G. VIII. 3.*

2 Cf. Antîi yâ shevatilyâ shlokiñ / Uttamashloka bolilâ kiñ / jnâna khadgeñ sañshaya chheduni tâkiñ / âni utha anushtiñ yogâteñ // *Yogiñ mhanaje Ishvarârâdhaneche thâiñ / karma arpanen Ishvarâche pâiñ / kiñ yâ mângilyâ shlekiñ Sheshashâi / hâchi bolilâ yoga shabdârtha // Yathârthadîpikâ.*

even after acquiring practical Knowledge of the Self, the directions seemed to him to contradict some of the instructions he had received before, and he was forced to beg Him, in the beginning of the next Chapter, for his final decision as to whether he should renounce action altogether or follow the Path of Action. The reply given occupies the whole of the Fifth Chapter.

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Ātmajñānavishayaka nishchaya jñāneñ karuna / yayā sañshayāteñ  
 samuktā ebheduna / sanyāsa darśhanopāya karuna yoga jñāna / kariñ anush-  
 thāna nishkāma buddhyā // *Chitsaśānandalahari.*

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## CHAPTER V

### ( PANCHAMODHYĀYAH )

*SYNOPSIS.—There are two kinds of Sannyāsa ( renunciation ) mentioned in the Shastras. One of them is the ' Chaturthāshrama ' ( the fourth stage of life ) and the other is the ' Kāmyatyāga ' ( the giving up of work with motives ). Both imply desirelessness<sup>1</sup> ( Jñeyah sa nitya sannyāsi yo na dveṣṭi na kṅkṣhati- V. 3 ). An Āshrama Sannyāsi, who has worldly desires ( Kāmanā ), is a slur on the Order to which he belongs, and a Kāmyatyāga Sannyāsi, who desires fruit without performing optional ( Sakāma ) duties, is always miserable. Both the kinds of Sannyāsa, again, cannot do without Karma Yoga ( Sannyāsastu Mahābāho dāhkhamaṣṭumayogatah- V. 6 ). For, those who take the holy orders without securing purification of mind by Karma Yoga, as well as those who abandon work with motives and, at the same time, neglect the necessary duties or do not dedicate them to the Personal God as sacrifice, have no chances of acquiring practical Knowledge of the Self and Freedom. It is only the Sannyāsi, who is without desires and is equipped with Yoga, who attains to Brahma without delay ( Yoga yukto*

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1 Cf. Sujna vicārashīla adbhikāri joi shakashi ke sannyāsa etale shārira karmāno sannyāsa te kadāpi pana sambhavatoja nathi, sannyāsa to mātra mānasika thāi shake.—*Drivedi*.



*munirbrahma nachirenâdhigachchhati—V. 6 ). After realizing the Self ( Jnânena tu—V. 16. and Viditâtmanah—V. 26 ), he, by constant study of Brahma within and without ( ‘Tadbuddhayâh... samadarshinah’—V.17-18 and ‘Antahsukho’nta-rârâmah’—V. 24 ) and dispassion ( ‘Bâhyasparsheshu...na teshu ramate budhah’—V. 21-22 and ‘Kâmakrodha viyuktânâm’—V. 26), conquering, even in this world, the delusion which produces rebirth ( Ihaiva tairjitah sargo—V. 19 ), rests in Brahma ( Brahmani sthitah—V. 20 ) before his release from the body ( Prâk sharira vimokshanât—V. 23 ), by the Grace of the Saguna Brahma, Who is just and merciful as well as free from taint ( Nirdosham hi samam Brahma tasmât—V.19), and enjoys the Brahmic Bliss both before and after death ( Abhito Brahma nirvânam vartate—V. 26 ).*

O Lord of Vaikuntha ! O Thou Generous Master !, Who art ever ready to accept all the actions offered to Thee disinterestedly by Thy loving votaries, and to give them in return Purification of Heart, Knowledge of the Self and Eternal Peace. Thou art, O Friend of Man-kind !, not only the Enjoyer of all sacrifices and penances, but the enjoyment itself and the enjoyment's object too. O Glorious Eternity !, of all the ephemeral tenements of mortal beings, human body is undoubtedly the acquisition of rare good fortune. Much more rare<sup>1</sup> and

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1 *Of. Durlabho mânusho deho dehinâm kshanabhangurâh / tatrâpi durlabham manye Vaikunthapriyadarshanam // Shri Bhâgavata, XI.2.29.*

*Durlabham yatra me vai tadâlevânugraha hetukam / mânushatvam munukshutvam mahâ purusha sañshrayah // Viveka Chûḍâmani.*

*Durlabha mânusha janma tayâñtahi durlabha kâla kiteka jineñ / tyâñtahi durlabha santa samâgama vyartha jineñ Haribhaktivineñ // Vâmana Pandita.*

blessed is that human life, which enjoys the sight and talk of the Saints, who are beloved of Thee. For, hast not Thou told Uddhava very often, in Shri Bhâgavata, that neither the practice of Yoga nor the performance of sacrifices, penances, gifts and other righteous acts, nor the study of the Vedas, nor the making of pilgrimages, etc., arrests Thy favourable attention as much as the association with Thy Saints! Be pleased, therefore, O Guardian and Ruler of this Universe!, to favour us with the holy company of Thy Saints, so that we may lie down at their Feet and learn how to sacrifice actions to Thee and get our hearts purified, as well as how to sing Thy Glories, which have a special saving power!

After describing the Path of Knowledge (*Jñâna Yoga*) in the last Chapter, Shri Krishna tells Arjuna, at the end, that actions do not fetter him, who offers them as sacrifice to the Personal God ( *Yogasannyasta karmânâm* ), and then, exhorts him to stand up and fight ( *Yogamâtishthottishtha* ). When Arjuna heard this, he remembered the words ' *tasya kâryam na vidyate* ' ( he has nothing to do ), uttered by the Master in III. 17, but forgot that they referred to the Perfect Man. Thus, thinking erroneously that he was being given instructions which conflicted with each other, he puts the following question :—

अर्जुन उवाच—संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।

यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

“ Oh Krishna ! Thou praisest renunciation of actions and also Yoga (the disinterested offering of them as sacrifice). Tell me decisively which one of the two is superior.”

Here, Arjuna means<sup>1</sup> to say that, when in one breath Shri Krishna praises ( *shañsasi* ) renunciation and pursuit of actions ( *sannyâsam karmanâm punaryogancha* )—for, without doing action, there can be no offering—it is impossible for him to carry out His instructions. If He were, therefore, to make sure and ask him to do any one of the two, which He may deem better ( *yachchhreya etayorekam tanme bruhi sunishchitam* ), he would be able to obey His orders. Shri Krishna understood at once that Arjuna was wrongly applying<sup>2</sup> to himself, who was a mere Seeker of Knowledge, the words which He spoke in connection with the state of a Perfect Jnani. But, as He saw that Arjuna did not still comprehend the true meaning of renunciation of actions, He first tells him, in the next verse, that both Renunciation and Karma Yoga are necessary for Salvation.

**श्रीभगवानुवाच—संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।**

**तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥२॥**

**“ Renunciation and Karma Yoga both lead to Supreme Bliss ; but, of the two, Karma Yoga is superior to renunciation of action.”**

If one wishes to secure the Highest Bliss, which is Freedom<sup>3</sup> or Salvation, he has need of both Renunciation

1 Cf. 'Nirâshiriyata chittâtma' yeneñ / sannyâsa bolilâ Tavinâ Krishnen / 'chhitvainam sañshayam yogam' yeneñ vachanen / karmânussthâna upadeshisî // Tari dohinebñ eka samayin anussthâna / na karave ji Shri Krishnâ purna / tari dohin mûji shreyah sâdhana / teñchi jâna sânga âmâhâ // *Chit-sadâmandalâhori*.

2 Cf. Mi tyâsa boliloñ karma tyâga / kîñ pakva jyâchit jnâna yoga, hâ jijnâsa yâsa karma yoga / boliloñ // *Yathârthadipikâ*.

3 Cf. Âpaleñ parama kalyâna / agâ Arjunâ : moksha jâna / tyâ mokshâchyâ prâptisa kârana / sannyâsa âni karmahî // *Yathârthadipikâ*.

To mibane gâ Kuntî sûtâ / he sannyâsa yoga vichâritâñ / mokshakara tattvatâ / donhi hoñti // *Jñâneshvârî*.

and Action (*sannyâsah karmayogascha nihshreyasakarâ-vubhau*). But, it must be understood that Karma Yoga, or the doing of disinterested actions and offering them to the Personal God as sacrifice, is better than renouncing actions altogether (*tayostu karmasannyâsât karmayogo vishishyate*). Arjuna, however, did not seem to be prepared to accept this view, as Renunciation has been universally<sup>1</sup> acknowledged to be superior to Action. Shri Krishna, therefore, pointing out to him, in the next verse, that true Renunciation is in Karma Yoga itself, establishes the superiority<sup>2</sup> of the latter.

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न कांक्षति ।

निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥

**"Be he known as eternal renouncer, who has no aversion and no desire; for, O Mighty-armed!, he, who is free from the pairs of opposites, is easily released from bonds."**

One, who is the same in joy and sorrow, success and failure, heat and cold and such other pairs of opposites (*nirdvandvo*), is to be known as (*jneyah*) a true Renouncer (*nitya samnyâsi*). He has no desire for good objects (*na kânkshati*) and no aversion for bad ones (*na dveshti*), and yet, he does everything that falls to his lot and offers it as sacrifice to the Personal God, as is evident<sup>3</sup> from the statement that he is easily freed from

1 Cf. Aiseñ Krishna yâ shlokin bolilâ / parantu etheñ Pârtha shañkalâ / kîñ, 'karmâhuni thora malâ / samnyâsa sarva sammata' // Samajoni hâ Arjunâchâ bhâva / karma yoginêna Devâdhideva / samnyâsa dâuni ataeva / shreshthâ karma yoga mhanato yâ shlokin // *Yatharthadipikâ*.

2 Cf. Tarhiñ jânûñ nenûñ sakalân / hâ karma yoga pânjalâ / jaisi nâva striyân bânûñ / toya tarani // Taiseñ sârâsâra pâhije / tari sohopâ hâ-chi dekhije / yeneñ samnyâsaphala lâhije / anâyâseñ // *Jwîneshvari*.

3 Cf. Hâ bandhâpâsuni sutato / yâ varnûñ Ishvatiñ karmeñ samarpito / aisâ bhâvârtha dâvito / Shri Krishna // *Yatharthadipikâ*.

bondage (*sukham bandhât pramuchyate*). Thus, by avoiding the fruit of action, he secures Renunciation in Karma Yoga. The appellation '*Mahâbâho*' (Mighty-armed) is used specially to convey the idea that Arjuna would be able to accomplish this Renunciation with ease. Now, a Karma Yogin is said to be superior<sup>1</sup> to an ordinary Renouncer (*Āshrama Sannyâsi*<sup>2</sup>), because the former can secure true Renunciation (*Kâmyatyâga Sannyâsa*) by giving up likes and dislikes, but the latter, if his mind is impure, has no opportunity of doing actions and offering them to the Personal God for the necessary purification. Arjuna had nothing to say against this explanation, but, as he was still averse to fight, he thought to himself 'why should both Renunciation (*Sannyâsa*) and Karma Yoga be deemed indispensable for obtaining Salvation, when each of the Sâṅkhya and Yoga Paths is able to produce the same result independently of the other?' Shri Krishna, therefore, describes the relation of the Sâṅkhya and Yoga to each other, in the next two verses.

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पंडिताः ।

एकमप्यास्थितः सम्यग्बुभयोर्विदते फलम् ॥ ४ ॥

यत्सांख्यैः प्राप्यते स्थानं तच्चोगैरपि गम्यते ।

एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

1 Cf. *Evam karma yogiṇi sannyâsa | sâdhe mhanuni karma yogâsa | purva shlokiṇi Mi Jagannivâsa | shreshta mhanoni boliloṇi || Ani karma yogâ vâñchuni | ashuddhatâ asatâṇi manîṇi | vyartha sannyâsa mhanoni | karmayogi sannyâsi hâ thora || Yathârthadîpikâ.*

2 Cf. A life which is well-ordered from beginning to end—that is what is implied in the phrase, 'the Four Āshramas'. Two of them—*viz.*, the life of the student and the life of the householder—these form the Pravritti Mârگا of the individual. The two later stages—the life of the Vânaprastha and that of the Sannyâsi—these are the stages of withdrawal from the world, and may be said to represent the Nivritti Mârگا in the life of the individual.—*The Four Āshramas by Mrs. Besant.*

**“Children, not Sages, speak of Sâmkhya and Yoga as (Paths) distinct ; he who is duly established in one, obtains the fruit of both. The goal, which is reached by the Sâmkhyas, is also attained by the Yogins; he sees (truly) who sees Sâmkhya and Yoga as one.”**

It is the Ignorant Man or the new scholar who talks Sâmkhya and Yoga as two Paths (*sâmkhyayogau prithag bâlâh*), but the Sage (*panditâh*), who grows perfect in either of them (*ekamapyâsthitah samyag*), does not think so (*na-pravadanti*), for, he actually enjoys the fruit of both, viz., *Jnânasiddhi* (*ubhayorvindate phalam*). The place<sup>1</sup> or position, thus won by the Sâmkhyas or the followers of the Sâmkhya Path (*yatsâmkhyaih prâpyate sthânam*), is also gained by the Yogins or the followers of the Yoga Path (*tadyogairapi gamyate*). Therefore, the real<sup>2</sup> seer is the man, who sees these two (*vis.*, Sâmkhya and Yoga) as one (*ekam sâmkhyancha yogancha yah pashyati sa pashyati*). Sâmkhya<sup>3</sup> implies the idea of numeration, *i. e.*, the counting forth or separating the Self from the elements. When one has realized<sup>4</sup> the Self in this way—for, there is no other method for that purpose—he may obtain Perfection

1 *Of.* Âni Sâmkhyiñ jeñ pâvije / teñchi yogiñ gamije / mhanauni aikya dohoñ sâhâjeñ / iyâ hi pari || Teyâchi jâgiñ pahâlêñ / âpanapeñ teneñchi dekhilêñ / jeyâ sâmkhya yoga jânavale / bhedeñvina || *Jñâneshtari*.

2 *Of.* ‘Ekam sâmkhyancha yogañcha yah pashyati sa pashyati’ bâcha shloka thodyâ shabdabhedâneñ Mahâbhâratañtahi donadân âlâ âhe. (Shânt. 305. 19; 316. 4).—*Gîtârahasya*.

3 *Of.* Sâmkhya mhanañe sâmkhyechâ bhâva / tattvasâmkhyâ vichârâ-nubhava / jyâ vichârêñ Paramâtma vaibhava / thâiñ pade || Âtma tattva eka / prakriti tattveñ jadeñ aneka / yâñchâ karitâñ viveka / thâiñ pade âtmatattva || *Yathârthadipikâ*.

4 Aiseñ âtma tattva samajâveñ / maga ekeñ sâmkhyachi samyaka auushtâveñ / ekeñ ashtânga yogiñ chitta lâvâveñ / tyâsa ekâcha mârgeñ phala dohiñ mârgeñcheñ jñâna paripâka || *Yathârthadipikâ*.

and Freedom either by continuing the same Sâṅkhya system and seeing<sup>1</sup> everything in the Self, as waves in the ocean, or by practising the Yoga, *i. e.*, the inhibition of the functions of the mind by means of the Ashtâṅgas (eight parts), Yama, Niyama and others. Arjuna thought that, in the same way, Karma Yoga and Sannyâsa (*renunciation*) might also be independent of each other in securing Freedom. Shri Krishna tells him, in the next verse, that he has erred in his surmise.

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ६ ॥

**“Renunciation, O Mighty-armed!, is hard to reach without Yoga; the thoughtful renouncer, equipped with Yoga, attains Brahma without delay.”**

As stated in the two preceding verses, he, who sees Sâṅkhya and Yoga as different Paths, is blind, and he alone, who sees them as one, sees with clear eyes. For, one, who pursues well either of the two, attains to the fruit of both, *viz.*, Perfection of Knowledge. The case of Sannyâsa (*renunciation*) and Karma Yoga is, however, otherwise. There are two kinds of Sannyâsa. The first and the most important of them is the ‘*Kâmya*’ *Tyâga*’, or the giving up of actions with motives. The second is the ‘*Chaturthâshrama*’, or the Fourth Stage of Life, in which the top-knot and the sacred thread

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1 Cf. *Evam kalaleṁ ātma tattva / teṁchi Brahma sarvâmatva / tyâ chitsamudriṁ jadatva / taraṅgâkâreṁ || Aisâ sâṅkhya shâstriachâ anubhava / heṁchi Vedântacheṁ vaibhava / yâ Giteṁtachi Devâdhideva / trayodasha-dhyâyânta varṇita || ‘Ya evaṁ vetti puruṣam.....na sa bhuyo’ bhijâyate*’ (B.G. XIII. 23).—*Yathârthadipikâ*.

2 Cf. *Kâmyânâṁ karmânâṁ nyâsam sannyâsam kavayo viduh—B. G. XVIII. 2.*

are discarded ( *Shikhâ sutra tyâga* ). For both<sup>1</sup>, it is essential to do the necessary duties of their different castes and stages of life ( *Varna and Âshrama* ), and to avoid the optional ( *Sakâma* ) ones, as even an Âshrama Sannyâsi has got to do something and be desireless ( *sannyâsastu duhkhamâptumayogatah* ). In the same way, the Karma Yogin has also to shun<sup>2</sup> motives, like the Âshrama Sannyâsi, and to work disinterestedly for the purification of his mind. Therefore, the thoughtful man ( *muni* ), who carefully avoids work with motives and faithfully practises the Karma Yoga ( *yogayukto* ), goes straightway to Brahma ( *Brahma nachirenâdhigachchhati* ) by the help of the Vedas and the Preceptor. Arjuna was now satisfied that Sannyâsa and Karma Yoga were not, like Sâmkhya and Yoga, independent of each other, but that both of them were necessary for obtaining Salvation. He wished, however, to know how a Karma Yogin, who had realized the Self, could enjoy Living-Freedom ( *Jivanmukti* ) when he was actually engaged in actions, as he seemed to forget all that he had heard on the subject in the previous discourses. Shri Krishna, therefore, tells us, once more, the different ways, in which the Yogins keep themselves aloof from the fetters of action. In the next verse, He

1 Cf. Mukhya kâmya tyâgeñ svakarma / karamañ parama sannyâsa dharmā / dusareñ shikhâsutra tyâgeñ âshrama / heñ lakshanadvaya sannyâsâcheñ // Nitya vibhita karmañ kari / tyâ vegaleñ kâmya hâtiñ na dhari / navhe karmatyâgeñ baddha tevhâñ sannyâsa, pari / karma yogeñchi sâdhe hâ sannyâsa // Evam hâhi sannyâsa / jo karma yoga karila tyâsa / âni kâmya tyâga sannyâsa hâhi jyâsa / karma yoga sâdhe tyâteñchi // *Yathârthadîpikâ*.

Sampurna sannyâsa kadâpi pana thai shakato nathi, etale yoga to râkhavoja pade chhe, arthât yoga vinâ sannyâsa bauatoja nathi, etale je karmayukta hoye teja sannyâsi thai shake chhe.—*Deivedî*.

2 Cf. Na hyasannyasta sañkalpo yogi bhavati kaschana—*B. G. VI. 2.*



deals with the Yogin, who sees the Brahma or essence in everything, as thread in a piece of cloth.

योगयुक्तो विशुद्धात्मा विजितात्मा जितैन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७-॥

**“ The Yoga-equipped, the pure-hearted, the self-ruled the sense-subdued, the Self of all beings and matter, though acting, is not tainted.”**

This is a description of a Perfect Jnâni, whose Reason has been thoroughly purified (*vishuddhâtma*) by the faithful performance of the Karma Yoga (*yoga<sup>1</sup> yukto*), and the bridle of whose Mind, which is under the control of the charioteer of Reason (*vijitâtma<sup>2</sup>*), is able to restrain the horses of his Senses (*jitendriyah*), because he realizes that he is the Self<sup>3</sup> or essence of all the Individual Souls, their bodies, as well as of the five principal elements, of which they are composed, *i.e.*, in short, he identifies himself with all spirit and matter (*sarva<sup>4</sup> bhutâtma<sup>5</sup> bhutâtma*). Such a<sup>5</sup> man is not at all touched

1 Cf. Shâstriya karma teñ phularahita / teñchi Ishvarârpana karâveñ nischita / tayâteñ nâma yoga mhanijata / teneñ yukta jo purusha ase || *Chitsadânandalahari*.

2 Cf. Âtmânânam rathinam viddhi...indriyâni hayânâhur—*Shruti*.

3 Cf. Evam ‘sarva bhuta’ shabdeñ sarva deha / ‘âtma’ shabdeñ jivamâtrachi nihsandeha / punhâ ‘bhuta’ shabdeñ panchamahâbhuta samuha / dusariya ‘âtma’ shabdeñ jada pata tantu âtmâ chaitanya || *Yathârthadipikâ*.

Jaiseñ samudriñ lavana na pade / tavañ vegaleñ alpa âvade / maga hoye sindhuchi evadeñ / mile tevhûñ // Taiseñ sañkalpauni kâdhaleñ / jeyâcheñ mana chaitanya jâle / teneñ ekadeshiye pari vyâpileñ / lokatraya || *Jnâneskhari*.

4 Cf. Etale jada chetanâdi sarva padârthamân je eka âtmâ chhe te rupaja jeno âtmâ thai.—*Drivedi*.

5 Cf. Evam jadâjada âtmasvarupachi dekhato / aisâ jnâni to loka drishtyâ karma karitu / to svadrishtyâ kâñhiñicha na karitu / na limpatu karmeñ karuni || *Chitsadânandalahari*.

To karma karitehi kâliñ / âpana akartâ aiseñ jari na sâmbhâli / to sharira karmiñ jari châli / tari karunihi limpata nase || *Yathârthadipikâ*.

by the taint of actions (*kurvannapi na lipyate*), even if he does not care to observe that he is not the doer, at the time of performing them, for, to him the whole Universe, with his own body and actions, is nothing but the Self. Shri Krishna now tells Arjuna, in the next two verses, how one, who has realized the Self but has not reached Perfection, watches that he is actionless when actions are being done.

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यन्गृणन्स्पृशन्निघ्नन्नश्नन्गच्छन्स्वपन्श्वसन् ॥ ८ ॥

प्रलपन्विसृजन्गृह्णन्निपन्निमिपन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

**“The attuned essence-knower thinks ‘I am doing nothing at all’ in seeing, hearing, touching, smelling, eating, moving, sleeping, breathing, talking, letting go, grasping, opening or closing the eye-lids; he holds that the senses deal with the sense-objects.”**

One, who has realized the Self (*tattvavit*) and who is duly engaged in constant study of the Self (*yukto*<sup>1</sup>), but who has not yet attained to Perfection, like the Yogin spoken of in the last verse, remembers (*manyeta*) that he is actionless (*naiva kinchitkaromiti*) and thinks, by means of his Reason, that he does nothing<sup>2</sup> when the

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1 *Of.* Arjunā tattva kalaleṇ jyālā / ātmā akartā kalaleṇ tyālā / mi kartā aisi ahaṅkāra jyālā / ātma rajju kalatāṇ nriṣhā sarpa // Tyāneṇ āpaleṇ chidātmatva / jyāsa sarvathā akartriva / sphure tyā smaranīṇ yojāveṇ sattva / rajatamā vegaleṇ karuṇi // Chitta chaitanya svarupīṇ yoje / aiseṇ tattvajneṇ ādhiṇ keleṇ pāhije / jyāneṇ aiseṇ keleṇ tyāsa mhanije / yukta mhanonī // *Yathārthadīpikā.*

2 *c/f.* The Gītā can only be understood, like any other great work of the kind, by studying it in its entirety and as a developing argument. But the modern interpreters.....have laid an almost exclusive stress.....on the idea of equality, on the expression *Kartavyam Karma*, the work that is to be done, and on the phrase ‘Thou hast a right to action, but none to the fruits

various operations<sup>1</sup> of the organs of perception, action and life-breaths, such as those of seeing (*pashyan*), hearing (*shrinvan*), touching (*sprishan*), smelling (*jighran*), eating (*ashnan*), walking (*gachchhan*), slumbering (*svapan*), breathing (*shvasan*) in and out, speaking (*pralapan*), throwing out excretions (*visrijan*), etc., giving and taking things with the hands (*grihnan*) and opening and shutting eyes (*unmishannimishan*), are going on. How, then, does all this happen? The conviction of his Reason is (*dhârayan*), that this is nothing but the play of the senses amidst their objects (*indriyânindriyârtheshu vartanta iti*), e. g., the eyes indulge in forms, the ears in words, and so on. Those, who have no Knowledge of the Self, believe that they themselves do everything and are, therefore, fettered by the chains of action. In the next two verses, Shri Krishna mentions the way in

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of action', which is now popularly quoted as the Great Word, the *Mahāvākya*, of the Gītā.....What is the work to be done is not to be determined by the individual choice; nor is the right to the action and the rejection of claim to the fruit the Great Word of the Gītā, but only a preliminary word governing the first state of the disciple when he begins ascending the hill of Yoga. It is practically superseded at a subsequent stage. For, the Gītā goes on to affirm *emphatically* that the man is not the doer of the action; it is Prakriti, it is Nature, it is the great Force with its three modes of action that works through him and he must learn to see that it is not he who does the work.—*Essays on the Gītā by Babu Aurobindo Ghose.*

1 *Of.* Chakshurâdi jñânendriyîṁ karuna / vâgûdi karmendriyîṁ karuna / prânâdi vâyu bhedeṁ karuna / hoyā vartana jñâniyâsi // Tari netriṁ rupâ-teṁ dekhata / shravanîṁ shabda aikita / tvachâ sparshâteṁ jânata / gaudha gheta ghrâneṁ karuniṁ // Rasanendriyeṁ ashana karita / he pancha jñânendriyânche vyâpâra nischita / âtûṁ karmendriyânche itthambhuta / sâvachitta pariyesiṁ // Tari charaneṁ karitase gamana / vâcheni shabdâcheṁ jalpana / pâyupasthâcheṁ visarga jâna / kari grahana hasteṁ karuni // He karmendriya panchakâche vyâpâra / 'shvasan' he prânapanchakâche vyâpâra / taisēchi nâga, kurma, krikala, devadatta sâra / pancha prakâra dhananjaya he // *Chitsadânandalahari.*

which the Seekers of Knowledge (*Jijnâsu*) are freed from bondage.

ब्रह्मण्याधाय कर्माणि संगं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवांभसा ॥ १० ॥

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वति संगं त्यक्त्वात्मशुद्धये ॥ ११ ॥

**“ He, who abandons attachment and performs actions, offering them to Brahma, is untainted by sin, as a lotus-leaf by the waters. The Yogins, abandoning attachment, perform actions for self-purification, with the body, the mind, the reason and the senses held aloof.”**

The Seeker of Knowledge (*yoginah or Jijnâsu*), who does his duties<sup>1</sup> disinterestedly (*karmâni sangam tyaktvâ karoti yah*) and dedicates them to the Saguna Brahma or Personal God (*Brahmanyâdhâya*), in conformity with the Bhâgavata Dharma, already referred to in the Commentary, is unstained by this sin (*lipyate na sa pâpena*) in the form<sup>2</sup> of merit (for even merit fetters, if not duly offered as sacrifice to God), as the lotus-leaf is unmarred by the waters (*padmapatramivâmbhasâ*) in which it appears. The duties he performs without attachment, for the purification of his heart (*yoginah karma kurvanti sangam tyaktvâtmashuddhaye*), are divided

1 Cf. Taisiñ laukikeñ vaidikeñ karmen karuna / nirapeksha kari jo Brahmârpana / to na limpe jâna pâpen karuna / tehi khuna aisi ase // Pâpapunyâtmakeñ jiñ karmen asati / teñhiñ na limpe jâna sarvârthi / jarhi padma patrâvari udaka ghâliti / ishadgati limpe nâ kiñ // *Chitsadânandalahari*.

2 Cf. Punyâtmakeñ pâpen svargâ yeije / pâpâtmakeñ pâpen narakâ jâije / maga Mâten jenefi pâviye / teñ shuddha punya // *Jnânesheari*.

Suvarnâchi tari bedi / taiseñ punyahi bandha ghadi / evam punyahi pâpâchi ughadi / he goshti hote bhâvârtheñ // *Yathârthadîpikâ*.

into four<sup>1</sup> classes:—1st, those with the body (*kāyena*), such as bathing and prayers (*Snāna Sandhyā*), 2nd, those with mind (*manasā*), such as meditation of God (*Bhagavaddhyāna*), 3rd, those with the reason (*buddhyā*), such as ascertainment of the truth that the Love of God alone secures Knowledge and Freedom, and 4th, those with the senses<sup>2</sup> (*indriyaiḥ*), such as hearing and celebrating God's Name. The senses of the Karma Yogin are called '*kevalaiḥ*' (free) in the text, because, though they are naturally prone to the sense-objects, they turn off from them to this disinterested sacrifice. In the next verse, Shri Krishna distinguishes these Jijnāsu Karma Yogins from the worldly men, who do similar actions with desire of fruit and are fettered by them.

युक्तः कर्मफलं त्यक्त्वा शांतिमाप्नोति नैष्ठिकीम् ।

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥

**"The Yoga-equipped, abandoning the fruit of actions, attains to everlasting Peace; the non-equipped, led on by desire, attached to fruit, is firmly bound."**

The Lover, who offers as sacrifice all his actions to

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1 Cf. Kāyeṇ karuṇi karma / snānasandhyādi svadharma / manekarūṇi uttama / Bhagavaddhyāna || Bhagavadbhajaneṇchi moksha hoyā / ityādi buddhichā nischaya / kiṇ tyāchyā prasādeṇchi advaya / jñāna siddhi || Yā vegalīṇ indriyeṇ hi karuṇi / karmēṇ karitī tiṇ kevala mhanoni / indriyāṇsa kevala shabda lāuṇi / bolela yā bhāveṇ || Kiṇ rajogunāchiṇ indriyeṇ / tiṇ sahaja vāsanāmāyeṇ / tyāṇta nishkāma Bhagavadarpana nischayeṇ / pravartati tiṇ kevaleṇ mhanāvīṇ || Shravana kirtanādi karma / Bhagavat-  
priti nimitta jo dharma / ghade indriyāṇteṇ uttama / teṇ karma kevala indriyeṇ ghadatase || *Yathārthadīpikā*.

2 Cf. Gheṇ gheṇ māze vāche / goda nāma Vithobācheṇ || Tumhi ghyāre dole sukha / pahā Vithobācheṇ mukha || Tumhi āikāre kāna / māzyā Vithobāche guna || Manā tetheṇ dhāṇīva gheyīṇ / rāheṇ Vithobāche pāyīṇ || *Tukā* mhane jivā / nako soduṇ yā Keshavā ||

the Personal God and who has no desire of fruit (*karma phalam tyaktvâ*), is said to be *Yuktah*<sup>1</sup> (Yoga-equipped). He gains endless Peace, which means Freedom<sup>2</sup> or Salvation (*shântimâpnoti naishtikim*). On the other hand, one, who has no Love of God (*ayuktah*<sup>3</sup>), who is ever impelled by desire (*kâmakâreṇa*) and who seeks a fruit from works (*phale saktô*), is tied down by action (*nibadhyate*). Now, a doubt arose in the mind of Arjuna, *viz.*, 'how an imperfect Yogi can regard himself as actionless (*akartâ*<sup>4</sup>), especially, when the senses of themselves are unable to do any action without the help of Reason?' Shri Krishna answers the query in the following verse.

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥

**"The embodied Self, the Master of his Reason, renouncing all actions, together with the mind, dwells at ease within His City of Nine Gates, neither acting nor causing to act."**

This is a reply to a question, not about the Perfect

1 Cf. Yukta jo Ishvarârpana karma kartâ / âpanâteñ phala nâpekshitâ // *Chitsadânandalahari*.

Ishvariñ karmen arpi bhakta / sanga tâkuni phaliñ virakta / to Ishvariñ yojilâ yâlgâñ yukta / to mhanâvâ // *Yathârthadipikâ*.

2 Cf. Moksharupa je kiñ shânti / te hi naishtiki jâna sarvârthiñ // *Chitsadânandalahari*.

3 Cf. To Ishvarârpana karma na karitu / âpanâteñchi nânâ phalenñ icchchitu / phalâchi kâraneñ karma âcharatu / âakta hotu phalâchâ thâñ // *Chitsadânandalahari*.

Tadviparita ayukta / karmen karuni phaliñ âakta / to bandha pâvato abhakta / Arjunâ ! // *Yathârthadipikâ*.

4 Cf. Âtân buddhisa akartritva tyâcheñ kale / tevhân akartritva tyâsa phale / pari joñ buddhi tanmayatviñ na vale / toñ to jnâni na mhanave akartâ // Valali tathâpi tyâ buddhivâñchuni / karma na ghaḍe indriya vargeñchi karuni // buddhisa kartritva yâvaruni / lâgaleñ tevhân kâsâ akartâ // *Yathârthadipikâ*.

Jñāni, who sees the Brahma in everything, nor about the Karma Yogin, who does not possess any practical Knowledge of the Self, but it is about him, who has realized the Self and whose Reason has not yet become steady. Just as all the transactions of the world are done with the eye-sight when it is enlightened by the light of the sun, or an iron bar moves when it comes in proximity with a loadstone, so do the senses operate through the influence of the mind. The Initiate (*dehi or Sādhaka*), who experiences<sup>1</sup>, by means of his Reason (*vashī*), that he is separate from the mind itself, which moves the senses to action (*sarva karmāni manasā sannyasya*), sits God-like in the body with nine<sup>2</sup> gates (*āste sukham navadvāre pure*)—seven in the head (the eyes, ears, nostrils and mouth), and two in the trunk (anal and urinary for excretions)—and avoids doing anything or causing anything to be done (*naiva kurvan na kārayan*). Now, it occurred to Arjuna that, although the Master was all along impressing upon his mind that the Soul was actionless, yet, the popular<sup>3</sup>

1 Cf. Yā lāgiñ manāsaha / vegaliñ indriyeñ āni deha / vegale vishaya vegaleñ karma nihsandeha / āpana akartā buddhineñ mhanē // Sarva karmēñ manāsahita / sannyāsuni aisiñ tyāguni nischita / na kari karavi sukheñ atyanta / navadvārapuriñ vase shlokārtha aisā // *Yathārthadīpikā*.

2 Cf. Tari navadvāra jeñ pura ase / tyāche thāññ hā vasatu ase / navadvāreñ mastakiñ sapta ase / doni ase adbhavāreñ // *Chitsadānanulalahari*.

Dona dole, dona kāna, dona nākapudyā, toñda, mutrendriya, va guda hiñ sharirāchiñ nau dvāreñ kiñvā daravāje samajātāta.—*Gitārāhasya*.

Chakshu, shrotra, nāsā, edvandva tathā vāni e sātā; uparānta pāyū ane upastha e navadvāravāla.—*Dvivedi*.

3 Cf. Āni pāhatāñ loka vyavahāra / sarva karavito Ishvara / tātparya na kaloni ādhāra / yāsa Vedāchāhi māñiti // *Yathārthadīpikā*.

Tari Shruti Smriti aiseñ bolati / Ishvara karavitā jīva kartā bolati / tari teñ kāya asatya Lakshmi pati / sānga majapatri yathātathyēñ //

belief was that God did everything directly or indirectly, and that it was supported by the Shrutis and Smritis. Shri Krishna explains the mystery in the two following verses.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।  
 न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥  
 नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।  
 अज्ञानेनावृतं ज्ञानं तेन मुह्यंति जंतवः ॥ १५ ॥

“The Lord does not produce<sup>1</sup> amongst men the notion ‘I do this’, nor actions, nor the connection of action and fruit, but it is Nature only that works. (Again), the Lord receives neither the sin nor the merit of any one. Knowledge is enveloped by Ignorance, with which mankind are deluded.”

When the Shruti says that God causes them alone to do pious deeds, whom He wishes to take to heaven, and makes such persons only to commit sin as He intends to condemn to hell, it means He is in the position of the sun, who guides the footsteps of both those who follow the right path, as well as of those who follow the wrong one. Therefore, Shri Krishna says, in the first of these two verses, that He does not put forth (*srijati*) in this world (*lokasya*) the idea of agency (*kartritvam*) nor deeds (*karmāni*), nor does He link action with its fruit (*karmaphala sañyogam*), but that actions take place

*Shruti*—Esha hyeva sādhu karma kārayati yamebhyo lokebhya unninishate | Esha u evāsādhu karma kārayati tam yamebhyo lokebhyo'dhonninishate //

*Smṛiti*—Ajnojanturanisho'yamātmanah sukhaduhkhayoh | Ishvara prerito gachchhet svargamvāshvabhramevavā //

Aiseñ Shruti Smṛiti svayeñ bolati | āni loka prasiddhi hi ase sarvārthi ||  
*Ohitsādāmandalahari.*

1 Cf. Āpana kartā mhanuni / māni karmēñ karuni / beñ kartritva āni karma donhi / jiva lokāñchiñ nasati nirmita Ishvareñ || *Yathārthadīpikā.*



naturally, according to the inherent tendencies of previous lives (*svabhāvastu<sup>1</sup> pravartate*). These tendencies depend upon the company or association one secures. If a man, born with evil tendencies, happens to fall in good company in this life, he may not be able to show much improvement now, but, he is sure to create new tendencies (*Sañskāras<sup>2</sup>*), which would make him thoroughly virtuous in his next life. What is, then, the use of God? The answer given is, that He is still their '*Prabhuh*' (Overlord). God is not merely Nirguna Brahma, but He is Nirguna Brahma *plus* Mâyâ. He resembles the sun, therefore, only in His capacity of Nirguna Brahma, but His other constituent Mâyâ, whose nature is that of the Kalpavriksha, enables His Worshipers to obtain whatever they desire (*Ye yathâ*

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1 Cf. Svabhāva mhanaje saṅskāra / chittāsa zombale je je vikāra / te te saṅskāra prakāra / karma saṅkalpa karaviti || Tadanurupa buddhichyā nischayeṇ / karmīṇ pravartati indriyeṇ / evam saṅskāra yogeṇ svayeṇ / karmīṇ loka pravartati || Jyāsa jaisi saṅgati / tyāchi taisi saṅskāra gati / satsaṅge bhalā houni māguti / dushṭa hoto duhsaṅgeṇ || *Yathārthadīpikā*.

Brahma akriya chhatāṇ sakriya bhāse chhe teno nishkarsha kabe chhe ke svabhāvamātraja e badhi pravritti karāve chhe, Brahma nahi. Svabhāva etale Mâyâ, Avidyâ ityādi nāme vyavahārani prakṛiti teja e badhāni kartā chhe.—*Drivedi*.

2 Cf. To understand that, we must first try to get hold of the idea that is conveyed by the Sanskrit word '*Sañskāra*', which can be rendered very nearly into English by calling it *inherent tendency*. Using the simile of a lake for the mind, it can be said that every ripple or wave that rises on its surface does not die out entirely when it subsides, but leaves a mark behind or a future possibility of the rising of similar waves or it. Whatever may be its nature, this mark of the possibility of the waves reappearing, is what is called '*Sañskāra*'. Every work that we do, even to every movement of the body, every thought that we think, leaves such an impression on the mind-stuff. What I am just at this moment is the effect of the sum-total of all the impressions that have been left in my mind by each and all the works that I have done in my past life.—*Svāmī Vivekānanda*.

*Mām prapadyante tãnstathaiva bhajâmyaham—B.G. IV. 11).* He becomes, thus, the guide<sup>1</sup> on the Path of Knowledge or Love of those, who, knowing Him to be the Omnipotent Master of the Universe and the Fountain of Justice and Mercy, offer, as sacrifice, all their actions done without desire of fruit. In the second verse, He explains the reason why He does not become the cause of actions and so forth, *viz.*, that, in that case, He will have to accept the sin as well as merit of the whole world, for, if one were to cause somebody to do mischief and quietly enjoy the fun, he would certainly be held responsible for the act. The Lord, therefore, does not cause anyone to do good or bad deed (*nâdatte kasyachit pâpam na chaiva sukritam*). The meaning and force of the word '*Vibhu*', here, is similar to that of '*Prabhu*', in the preceding verse. Because, although He takes on Himself the sin or merit of no man, He is the Omnipotent Lord of the Universe (*Vibhu*<sup>2</sup>), for, He leads in the right direction all who worship Him and request Him to point out to them the true path. "O how strange", says<sup>3</sup> Prahlâda, "are Thy doings, that Thou shouldst seem to be partial, although Thou art the Soul of all and hast an equal regard for all. Thou art so skilful, having brought into manifestation the world in the playfulness of Thy incomprehensible

1 Cf. Je Tyâsa karmen samarpiti / âni Tuñ samartha Jagatpati / pravartavisi svajana mati / sukharmârgiñ bhâviti aiseñ // Yâ bhâveñ bhajati / tyâsa taisâcha to Vishvapati / sanmârgiñ pravartauni sadgati / deta ase // *Yathârthadîpikâ*.

2 Cf. Kiñ sukrita na karavi Ishvara / tathâpi to vibhu mhanaje samartha thora / je bhajati tyâ Ishâsa sâdara / tyâ hâtiñ sukrita karavicha to // Kiñ je jaiseñ yâsa mâtati / kalpavriksha taiseñ phala de tyâñprati / sanmârgiñ lâviñ gâ Jagatpati ! / mhanuni mhanatâñ samartha sukritachi karavito // *Yathârthadîpikâ*.

3 Shri Bhâgavata, VIII. 27.8.

Yoga-Mâyâ. Thou art loving towards Thy Lovers and becomest their celestial tree, that knows not to refuse anybody's prayer." If He were to do favour unasked, he would be considered partial (*Vishama*). If he were to force it upon anyone for his ultimate good, against his immediate wishes, He would be called cruel (*Nirdaya*). His nature of the Kalpavriksha, which means Divine Justice and Mercy, renders Him, therefore, entirely blameless (*Nirdosha*<sup>1</sup>). If one asks why God creates the Universe at all, the reply<sup>2</sup> is, that He is unable to prevent the flow of Mâyâ, which is His 'Power', and which is as eternal as Brahma itself. This does not, in any way, detract from His Glory, but, on the other hand, adds to it, for nobody would ever think of finding fault with a hero, because he cannot destroy his own heroism. Here, a doubt<sup>3</sup> arose in the mind of Arjuna, viz., that when the inherent tendencies could affect only the mind, and not the Individual Soul, who was actionless, 'where was the occasion for the proof of the self-evident fact that God, the Universal Soul, was quite aloof from actions?' This is solved, in the latter half of the second verse, by saying that it was necessary, because the rope of the Knowledge, that the

1 Cf. Vaishamya naighrunyena sâpekshatvât—*Brahma Sutra*.

2 Cf. Yâchâ aisâ paribhâra / kiñ anâdi jiva anâdi Ishvara / vishva srishti sthiti sañhâra / pravâha bhâhi anâdi || Brahmabija mâyâ ânkura / tyâ mâyechâ hâ sarva pasara / bija nâse tari hebi prakûra / na hotâñ rûhati || Brahma Ishvarâcheñ svasvarupa / mâyâ sâmarthyâcheñ rupa / hiñ donhi nâshuñ shake aisâ pratâpa / nase Ishvariñ || Svasvarupa svasâmarthyâ hiñ donhiñ / tyâcheñ tyâchâneñ na nâshave mhanoni / yâ sâmarthyâchyâ nyunatveñ karuni / shreshthatva tyâchyâ svarupâsa .âni sâmarthyâsa || *Yathârthadipikâ*.

3 Cf. Jivâtenchi karma kartritva naghade / teñ keñvi lâge Ishvarâkade / aiseñ asonihi kâñ bolaneñ pade / kartritva parihâriñ Ishvarâchyâ || *Yathârthadipikâ*.

Self is actionless and that action is a myth, is enveloped by the serpent of Ignorance (*ajñānenāvritam jñānam*), and all creatures<sup>1</sup> are deluded (*tena muhyanti jantavaḥ*) by the notion that they are the doers of actions, which have, properly speaking, no real existence. In the next verse, Shri Krishna describes the Knowledge, which dispels this Ignorance.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

**“But, as for those, whose Ignorance has been destroyed by the Knowledge of the Self, to them such Knowledge, like the sun, reveals the Truth in everything.”**

First<sup>2</sup> of all, one has to acquire a practical Knowledge of the Self, which dispels his Ignorance or Nescience (*jñānena tu tadajñānam yeshām nāshitamātmanah*) as to who he is. Then, this Knowledge enables him to realize that the whole Universe is the Self or Brahma (*prakāśhayati<sup>3</sup> tatparam*), just as the light of the sun (*ādityavat*) enables us to understand that mirage is nothing but the rays of the sun. The simile of the sun is, therefore, not to be taken literally here, for, if the Self is regarded as something splendid and shining,

1 Cf. Jantu etale je janma marana shila chhe te, arthāt bhutamātra.—*Deivedī*.

Jananashila te jantu mhanijati / varāṇvāra janma maraneñ je pāvati / svasvarupāteñ kadāpi nenati / sañsārīñ ati bhramalepaneñ / *Chitsadāmanialahari*.

2 Cf. Yā lāgiñ prathama / ātmā na kale hā phite bhrama / tevhañ hoyā adhigama / prapancha Brahma mhanoni || *Yathārthadīpikā*.

3 Cf. ‘Prakāśhayati tatparam’ mhanoni / yā ‘para’ shabdeñ karuni / jagatprakāśhakatva yā vachanīñ / suchavileñ || Drishtānta ādityāchā / tyāsa parama mrigajalābhāsa jo navhe sāchā / hā mukhyārtha suchavi Krishna vāchā / ātāñ gaunārtha avaghe yā pudheñ || *Yathārthadīpikā*.

like the sun, we take for granted that He is perceptible by the senses, which is contrary to our experience, as well as to the description<sup>1</sup> given of Him in the Vedas, which say distinctly that there is nothing in the world with which He may be compared. This Knowledge of the Self, even when it is acquired, cannot be preserved without constant study. Shri Krishna, therefore, relates, in the next verse, how the Initiate meditates on it for the purpose of securing Perfection.

तद्वृद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥

**“ Those who meditate on it with their Reason, those who seek it with all attention, those who are blended with it, those who stay on it, go from whence there is no return, having their sins destroyed by Knowledge.”**

There are five principal stages of the quality of Sattva, of which the Mind is composed. The first is called *Antahkarana*<sup>2</sup>, which is the original state of mind and may be rendered in English by the word Consciousness or Heart. Faith is nothing but an index of it, as it depends upon what every man feels himself to be (*Sattvāmurupā sarvasya shraddhā bhavati Bhārata—B. G. XVII. 3*). The second is *Manas* or Mind

1 Cf. Nirvikalpam anantam cha hetu drishtānta varjitam—*Shruti*.

2 Cf. *Ātmasphurana antariṇ | heṇ antahkarana || Ātma chaitanyēṇ karuṇi | chetavi itarāṇ jādāṇ mhanonī | chitta yā nāṇvēṇ sajjaniṇi | sattvavrittī varnili || Buddhi kari nischaya | mana saṅkalpa vikalpa kalpanāmaya—Yathārthadīpikā*.

According to the definition given by Shri Shankarāchārya in his *Viveka Chudāmāni*, the Mind, Buddhi, Ahaṅkāra and Chitta are the four handmaids of Antahkarana; the quality of Mind is to doubt, that of Buddhi is to ascertain, Chitta retains or keeps, while Ahaṅkāra expresses its self-consciousness or shows 'I-am-ness'.—*Laheri*.

proper, which is the wavering state, *i. e.*, the state, in which it is unable to decide anything one way or the other. The third is *Buddhi* or Reason, which is the determining state. The fourth, named *Chitta* or Attention<sup>1</sup>, is the state, in which the Mind directs itself to the object determined by Reason. The fifth and the last is *Ahaṅkāra* or Egoism, in which state the Mind pervades the whole body, with which it identifies itself. Therefore, when Shri Krishna says, in this verse, that the Jnānis meditate on it ( Knowledge ) with their *Buddhi*<sup>2</sup> or Reason (*tadbuddhayah*), He means they employ the determining faculty, 1st, in hearing regularly the lectures of the Preceptor (*Shravanam*), 2nd, in deliberating day and night on what they hear (*Mananam*) and 3rd, in passing not a moment without thinking of the Self ( *Nididhyāsanam* ). By '*tadātmānah*'<sup>3</sup> is meant that they direct their *Chitta* or Attention to the Self or Essence, which is in the objects in this world, just as one sees water in the waves. When their 'Buddhi' and 'Chitta' reach the state of Perfection, they merge in the Self alone, and do not observe any of the forms of the Mâyâ, as the person, who dips himself in water, sees the water only without waves. They are then said to be '*tannishthāh*'<sup>4</sup>. But this is possible only

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1 Chitta is also called 'Conscience', *Vide Commentary, B. G. III. 42.*

2 Cf. Kiñ shravana Gurumukheñ jhaleñ | manana kevala buddhichyā vibhāgā āleñ | nididhyāsa karaneñ hi lāgaleñ | buddhiteñchi || *Yathārthadīpikā*.

3 Cf. 'Tadātmānah' yā shabdeñ karuni | suchavilā sākshātkāra || Kiñ je chittāchi vritti | tisa bāne pratyaksthiti | jada mātriñ sphure sphurti | chitsvarupāchi || Hā anvaya sākshātkāra | kiñ jalarupeñchi pahāneñ taraṅgākāra | vikāra nānā disoni nirvikāra | chaitanyachi vāte jadajaga sarvahi || *Yathārthadīpikā*.

4 Cf. Aisā vyatireka sākshātkāra / kiñ udakiñ budi deuni nara / pāhe, to taraṅgāvāñchuni nusateñ nira / anubhavā āleñ || Taiseñ ātma svarupīñ

to those, who constantly meditate on Knowledge ( *tadbuddhayah* ), and there can be no meditation without a firm belief that Knowledge of the Self is the only means to cross over the ocean of grief. This idea is expressed in the text by the word ' *tatparâyanâh*<sup>1</sup> ', which means that they depend on Knowledge as their only stay or support. Those, who become perfect in this way, burn by Knowledge ( *jnâna nirdhuta* ) all their ' *kalmashâh* ', i. e., both sin and merit—'Sanchita' by Attunement or *Chitta-Chaitanya Yoga* and 'Kriyamâna' by the Knowledge that the Self is actionless ( *Akartâtmatva bodha* )—and, after enjoying the pleasures and suffering the pain allotted to them by Prârabdha, go<sup>2</sup>, on the death of their physical bodies, to a place from which there is no turning back ( *gachchhantyapunarâvrittim* ). In the next verse, Shri Krishna describes the way, in which these Jnânis live till the period of death, after they have attained to Perfection.

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पंडिताः समदर्शिनः ॥ १८ ॥

**"The Sages perceive the same in a Brahmana adorned with learning and humility, a cow, an elephant and even a dog and the lowest outcaste."**

A Brahmana, who is well versed in the Vedas and

chitta / tadâkâra houni atyanta / mâyâ vikâra kâûhiñ tyâûta na dekhe //  
Buddhi, chitta, yâ dasheteñ pâve / tevhân teñ tannishtha mhanâveñ / tevhân  
teñ aiseñ jânâveñ / kiñ sthiti bânali tayâsa // *Yathârthadîpikâ*.

1 Cf. Tannishthatva lâne tari / kiñ manana nididbyâsana kari / taricha  
manana nididbyâsana ghade jari / jnânachî vâte târaka // Teñ jnânachî târaka  
mhanoni nischaya / jyâûsa jnânâchâ aisâ parama âshraya / tyâûsa mhanu  
Paramâtmâ advaya / tatparâyana mhanoni // *Yathârthadîpikâ*.

2 Cf. Aisi visheshaneñ jayân yati prati / te apunarâvrittiteñ pâvati /  
jetha punhâ deha navhe te mukti / jâna sarvârthiñ pâvatâti // *Ohitsadî-  
nandalahari*.

Shastras and who is, at the same time, very humble (*vidyâ vinaya sampanne Brâhmane*), is thought to be the best amongst men and a Shvapâka or an outcaste of the lowest class (*shvapâkecha*), the worst of them. In the same way, a cow (*gavi*) is regarded as the best of animals, a dog (*shuni chaiva*) the worst, and an elephant (*hastini*) the largest of them. Now, if anyone were to paint pictures of all these men and animals with colours of earth on a mud wall, the same tongue, that would name differently each of the five pictures, would confess that they were all nothing but earth. Just so, the Sages realize Brahma in all the objects around them by the same Reason, which enables them to distinguish the various forms. To see<sup>1</sup> Brahma in objects is Knowledge, and to deal with them is Action. In the latter case, therefore, one has to take notice of the different forms of objects. The same body, for instance, has nine portals, but we put morsels of food in the mouth only, and not in any other gateway. So also, we throw spittle in a spitting pot and we take our meals in a dining plate, and not *vice versa*, although we know for certain that both the vessels are made of one and the same material. Thus, the Sages (*panditâh*), knowing full well the best and the worst of things, see all as one Brahma (*samadarshinah*<sup>2</sup>).

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1 Cf. Brahma sarvatra samâna / heñ pâhaneñ yâ nâiva juâna / tyâsi vartaneñ heñ karma jâna / tetheñ vartaneñ lâge yathâyôgya // Yâ tyâncyâ donhi riti / yetheñ suchavi Shripatî / kiû uttamâdhama jânoni pâhati / samadarshi sama Brahma // *Yathârthadîpikâ*.

2 Cf. On one occasion, when Shankarâchârya was returning with his disciples from his bath in the sacred Gangâ, there appeared near them Shiva Himself in the guise of a Chândâla, with the object of testing how firm and sincere the faith of Shankarâchârya was in the philosophic conviction of the oneness of the Great Spiritual Reality constituting the universe. His disciples of course asked the Chândâla to move away from their holy Guru; and strangely enough the Chândâla put to the Brahmin, who directly ordered him



In the next verse, Shri Krishna tells that they enjoy Living-Freedom (*Jivanmukti*<sup>1</sup>).

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥

**“ Even here, those have conquered rebirths, whose mind rests in equability; they rest in Brahma through the Brahma, who is blameless and equable.”**

In the first half of this verse, it is said that these Sages, whose mind dwells in sameness (*yeshâm sâmye sthitam manah*), i.e., who see Brahma in everything good and bad, as stated in the preceding verse, overcome in this very world, while their bodies are still alive, the delusion, that matter has real existence, which produces rebirths<sup>2</sup> (*ihaiṣa tairjitah sargo*), and enjoy what is called Living-

with authority to move away, a puzzling question thus:— Annamayâd-annamayam hyathavâ chaitanyameva chaitanyât / Dvijavara durikartum vâñchehhasi kim tatra me bruih || On listening to this question of the Chândâla, who so cunningly wished to know whether it was the food-made body that had to be removed to a distance from another food-made body or whether it was the all-pervading principle of consciousness that had to be moved away from another such principle of consciousness, Shankarâchârya at once understood that Chândâla to be a really wise seer and fell at his feet, declaring emphatically at the same time his own faith in the oneness of Reality and in the spiritual equality of all embodied beings of all sorts and conditions.—*Hindu Philosophy of Conduct by M. Rangâchârya.*

1 Cf. Delhapâtâ nantareñ videhamukti / teñ jñânâcheñ phala boliloñ tujapratī / âtân prârabdheñ deha asatân jivanmukti / jñâna phala tujapratī sâñgena || *Chitsadânandalahari.*

2 Cf. Agâ! aisâ samadarshi jñâni / yâ lokiñcha hâ deha jivanta asoni / punhâ janma hoyâ jyâ bhrameñ karuni / tildiñ to jñikilâ || Jalataraiṅga chitsâgara / bhinna nasati mrishâ âkâra / hâ sâmya jñâna prakâra / bânatañ jadbhrama sarga maga kaiñchâ? || *Yathârthadipikâ.*

Teñhiñ samadarshi panditiñ jâna / ihalokiñ deheñ jivanta asatânchi purna / jintileñ teñhiñ janmamarana / sarga jyâ lâguna mhanijata || *Chitsadânandalahari.*

Freedom (*Jivanmukti*). In the second half, we are told that they are at rest in Brahma (*Brahmani te sthitāh*), by the Grace of the Saguna Brahma (*tasmāt*), Who is just and merciful, and not partial and cruel (*nirdosham hi samam Brahma*). The word '*tasmāt*' means here 'from' or 'through Him', and not 'therefore', because, without securing His Favour, all efforts prove useless. Shri Krishna mentions, in the next verse, the distinguishing marks of those, who thus become free, even in this life, by serving the Saguna Brahma.

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।

स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥ २० ॥

**"He, whose Reason is steady, who is undeluded, who knows Brahma and who rests in Brahma, does not rejoice on obtaining what is agreeable, nor grieve on obtaining what is disagreeable."**

When his previous Karma (*Prāraḍha*) forces him to enjoy anything pleasant, he does not at all exult, nor does he lose heart when anything unpleasant comes to pass, for, he desires nothing, as sense-objects have no real existence in his estimation. Owing to the inherent tendencies of previous lives, however, his Reason is able to distinguish objects, which give pleasure, from those which cause pain. But, as it has already become steady (*sthira buddhih*) and enjoys the pure happiness of Brahma without being deluded (*asammudhah*<sup>2</sup>), even in

1 Cf. Na jodātāñ Tyāche pāya / karitāñ koti koti upāya / moksha navhe hoti apāya / upāya sarva || Teñ sadaya āni sama / mānuni sevitāñ shabala Brahma / denāra heñ jivanmuktipada parama / jeñ purvārdhiñ varnileñ || Uttarārdhiñ yā bhāveñ karuni / mhanato jeñ mhanāveñ nirdoshi sama mhanoni / 'tasmāt' mhanaje 'tyā pāsuni' / te 'Brahmani sthitāh' mhanaje Brahmiñ thārale || *Yathārthadīpikā*.

2 Cf. Mi deha aisi bhrānti / yeuni na kari mudha tyāchi mati / mhanoni bānāli aisi sthiti / tari harsha vishāda rahita to || *Yathārthadīpikā*.

dream, by the notion that he is the body, it is never overglad on attaining joy, nor over-sad on encountering grief ( *na prahrishyet priyam<sup>1</sup> prâpya nodvijet prâpya châpriyam* ). Such is the Knower of Brahma ( *Brahmavit* ) who rests in Brahma ( *Brahmani sthitah<sup>2</sup>* ), that is, whose Reason realizes Brahma in the whole Universe. Now, as Arjuna seemed anxious to know how his own Reason would be steady in the manner described, Shri Krishna suggests the necessary means in the next verse.

बाह्यस्पर्शेष्वसकात्मा विन्दत्यात्मनि यत्सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षय्यमश्नुते ॥ २१ ॥

**“ He who finds that joy in the Self, which he does in the external objects, casting off attachment and having his Reason merged in Brahma by Yoga, enjoys Eternal Bliss.”**

The verse is to be construed in this way:—*Bâhya sparsheshu yatsukham | vindatyâtmani tatsukham | asaktâtma sa Brahmayoga yuktâtma sukham | akshayyamashnute* || When the senses come in contact with their objects, the enjoyment, which results, produces pleasure, but it is inevitably followed by the pain of separation. The Seeker of Freedom, therefore, whose Reason is attuned

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Nididhyâsanâchyâ paripâkeñ karuna / viparita bhâvanârûpa nâshona /  
gelâ yâ lâgiñ asamudha jâna / tyâvari purna Brahmavettâ to || *Chitsa, lî-  
nandalakari.*

1 Cf. Prârabdheñ karuni / priya padârtha pâvuni / harsha na mâni  
maniñ / vâsanârahita || Prâpta hotân apriya / ghâbarâ na hoya / vâsanâ  
rahita nihsañshaya / mana jayâcheñ || *Yathârthadipikâ.*

Tari mrigujalâcheni pureñ / jaiseñ na lotije kân girivareñ / taisâ shubhâ-  
shubhiñ na vikare / pâtalân jo || *Jñâneshvare.*

Lahari budbudeñ karuna / harshavishûda kâya hoya jalâ lâguna / kiñ  
jvâlâ visphuliñgiñ hutâshana / kiñvâ tapana svakiraniñ || *Chitsadânanda-  
lahari.*

2 Cf. Aisâ Brahmavettâ / tochi Brahmiñ thâralâ gâ ! tattvatâ / kiñ jadiñ  
prapanchiñ Brahma sattâ / ughadi dise jyâchyâ buddhisa || *Yathârthadipikâ.*

(*Brahma*<sup>1</sup> *yoga yuktâtâmâ*), is unattached to sense-objects (*asaktâtâmâ*), because, he knows for certain that they ultimately cause pain. But, this is possible only when one is able to realize in the Self (*vindatyâtmani*<sup>2</sup>) that pleasure (*yatsukham*), which he finds in the external objects (*bâhya spîrsheshu*<sup>3</sup>). Such a Soul attains to Perfection and enjoys everlasting happiness (*sukham-akshayyamashnute*<sup>4</sup>). It must be clearly understood<sup>5</sup> that, if by renouncing sense-objects one were to miss pleasure, nobody in the world would care for renunciation. The fact is, the Yogin finds the same pleasure, which he derived from external objects, intact in the Self, and loses only the concomitant pain. For this reason, Shri Krishna says, in the next verse, that a thoughtful man does not indulge in sense-objects.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आचंतवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥

1 Cf. To trishnâshunya jo purusha ase / tayâ Brahmâche thâîn samâdhi ase || *Chitsadânandalahari*.

2 Cf. Evam jeñ sukha bâhya vishayâñbhitari / teñ âtmayâñtachi âhe antariñ / aiseñ jâne to baraviyepari / âsakti tâkito vishayâchi || *Yathârthadipikâ*.

Taiseñ âtmasukha upaileñ / jeyâsi âpanapâñchi phâvaleñ / teyâñ vishaya sâñhajeñ sâñdale / sâñghoñ kai || *Jñâneshvare*.

3 Cf. Indriyeñ karuni jeñ seviyati / tayâñ vishayâñteñ sparsha mhanijati || *Chitsadânandalahari*.

4 Cf. Brahma yogeñ yukta buddhi / tyâñchi houni te pâvati siddhiñ jyâ siddhiñta samridhi / akshayya sukhâchi || *Yathârthadipikâ*.

Na parame-hyam na mahêñdradrishyam na sârvabhaumam na rasâdhipatyam / na yogasiddhirapunarbhavo vâ Mayyarpitâtmechbhati Madvinânyut—*Shri Bhâgavata*.

Yachcha kâma sukham oke yachcha divyam mahatsukham / trishnâ-kshaya sukhasyâite kalam nârhanthi shodashmukalim || *Mahâbhârata*.

5 Cf. Jari vishaya tâkitâñ suktachi jâteñ / tari vairâgya konâsahi na yeteñ / evam sukhâcneñ sukh. âtmatviñ âyateñ, jâteñ / teñ dukkhachi || *Yathârthadipikâ*.

**“The enjoyments born of contact are, indeed, wombs of pain ; they begin and end. (Hence), O Kaunteya (Son of Kunti) !, a Wise Man does not seek pleasure in them.”**

The pleasures, which are produced by the contact of senses with their objects (*ye hi sañsparshajā bhogā*), are always accompanied by pain and are, therefore, regarded as the sources of misery (*duhkha yonaya eva te*). They have a beginning as well as an end (*ādyantavantah*), and are sure to cause grief in all their stages<sup>1</sup>. In the first place, there is the trouble of securing the sense-objects. Then, there is the anxiety of retaining them and, lastly, when they are lost, there is the pain of separation. That is why a Wise Man (*budhah*) considers them to be but the quickening wombs which breed sorrows, and takes no pleasure in them (*na teshu ramate*). Now, it occurred to Arjuna that, although this way of reasoning was sound enough to satisfy any sensible man, it was not possible to avoid enjoyment of pleasures, when, owing to inherent tendencies, the wind of Desire, assisted by its well-armed companion Anger, would extinguish the light of Discrimination. Shri Krishna, therefore, tells him, in the next verse, that one, who boldly faces the brunt of Desire and Anger, tastes the happiness of Freedom even before death.

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1 Cf. Jyāñsa ādi jyāñsa anta / te duhkheñ deticha nischita / ādi saduhkha kiñ atyanta / āyāseñ upajati vishaya bhoga te // Bhoga nāhiñ upajalā / toñcha ichchheneñ talamalun lāgalā / bhogāntiñ viyoga ghadalā / tevhāñ māguti padalā kupāñta duhkhāchyā // *Yathārthadīpikā*.

Mhanauni vishaya bhogiñ jeñ sukha / teñ sādyañtachi jāna duhkha / pari kâi karitu murkha / teñ na sevitāñ na sare // *Jñāneshvari*.

Adāvantechayannāsti vartamāne'pitattathā—*Gaudapādāchārya*.

Evam bhuta vartamāna bhavishya kālīn / vishaya duhkha detigā sakali // *Chitsadānandalahari*.

शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।

कामक्रोधोद्वेगं वेगं स युक्तः स सुखी नरः ॥ २३ ॥

“ He, who is attuned and able to bear the agitations produced from desire and anger, is a happy man, even in this world, before he is liberated from the body.”

One, who<sup>1</sup> pierces the spear of Discrimination into the hearts of Desire and Anger and endures their impulses (*shaknoti yah sodhum kâmakrodhodbhavam vegam*), for a moment, setting aside all attachment to sense-objects, with the courage received from his attuned Reason (*sa yukta*<sup>2</sup>), enjoys the Bliss of Freedom (*sa sukhi narah*) even in this world (*ihaiva*), before casting off the mortal coil (*prâk sharira*<sup>3</sup> *vimokshanât*). Shri Krishna describes the Living-Freedom<sup>4</sup> of this Jnâni in the next three verses.

यौऽतःसुखौऽतरारामस्तथांतज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

लभंते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

कामक्रोधाद्व्युत्पन्नं यतीनां यतचेतसाम् ।

अमितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

“ The Jnâni ( *Yogi* ), who finds his joy within, who rejoices in the essence of things, who is himself the

1 Cf. Agâ ! dhiratâ dharuni jaisi / jo kâma krodhâche vega sosi / na dhari vishaya bhogâchi asosi / to sukhi tochi jivanmuktahi || *Yathârthadîpikâ*.

2 Cf. Agâ ! mhanasi dharâyâ dhairya / konâchâ karâvâ âshraya / tari svarupiñ chitta chinmaya / aisâ yukta houni jo sosuñ shake sukhi tochi *Yathârthadîpikâ*.

3 Cf. Kiñ sodilyâvari sharira / moksha sukha pâvechi jnâni nara / teñ sharira sodanyâhuni purvincha satvara / sukha pâve || *Yathârthadîpikâ*.

4 Cf. Jo kâmakrodha vega / sosunihi na ichchhi bâhya bhoga / tyâchâ hâ muktiprasaṅga / bolela âtân tiñ shlokiñ || *Yathârthadîpikâ*.

**inner light, becoming Brahma, attains to the Brahmic Bliss. The Jnânis (Rishayah), whose stain has been effaced, division dead, Reason attuned by study and dispassion and heart intent upon the welfare of all beings, obtain the Brahmic Bliss. The Brahmic Bliss is on both sides (of death) to those Yatis (Âshrama Sannyâsis or Kâmya Tyâgi Sannyâsis), who have Knowledge of the Self, who are free from desire and anger, and whose attention is won over (to Brahma)."**

One, who enjoys happiness within himself, is '*antahsukha*<sup>1</sup>'. When he is able to indulge in the same Bliss, which lies concealed in external objects, he is '*antarârâma*<sup>2</sup>'. He realizes the ocean of Brahma in the waves of the senses and their objects. He, who believes that the latter really exist, is attached to them and is called '*bahirârâma*' (rejoicing in external objects). The '*antarârâma*' also sees the cloth or ornament of the senses and sense-objects, like the '*bahirârâma*', but believes it to be a delusion and is attached only to the thread or gold of the Self, which pervades it. Now, when the Jnâni is said to experience such happiness, a doubt is likely to arise that he must be separate from it, which is cleared by saying that he is himself the inner light (*antarjyotireva*), that is, the true light that reveals light as well as darkness in this world. As gold holds and reveals the ornaments and water holds and reveals the waves, so does the Soul hold and reveal the Universe. Gold, water and the Soul are, therefore,

1 Cf. Agâ ! jyâcheñ chitta antarmukha / tyâlâ antariñcha bâne sukha / to mhanâvâ antahsukha / Arjunâ gâ ! || *Yathârthadipikâ*.

2 Cf. To mhanâvâ antarârâma / kiñ antariñcha jo raine âtmârâma / mhanaje vishaya âni indriya grâma / yâ jada tarañgiñ dekhe chitsamudra || *Yathârthadipikâ*.

the 'antarjyoti' of the ornaments, the waves and the Universe, respectively. The Jnâni (Yogi), who is himself 'antarjyoti', gains such (*tathâ*) experience as is described by the words '*antahsukho'ntarârâmah*'. He becomes Brahma (*Brahmabhuta*) in this very life, before his release from the body. He has, however, in the form of Jiva or the reflection of the Universal Soul, to enjoy pleasures and suffer pain, which are the fruits of his actions in past lives, when the appointed time (*Prârabdha bhoga*<sup>2</sup> *kâla*) arrives, but, as soon as the period of punishment is over, he is again free to enjoy the privileges of Brahma. This apparent change of the states of Bondage and Freedom continues till the death of his physical body. Then, all his merit and sin, consisting of Sanchita, Kriyamâna and Prârabdha, being fully exhausted (*kshina kalmashâh*<sup>3</sup>), he obtains the Brahmic<sup>4</sup> Bliss ('*Brahma nirvânâdhigachchhati*' and '*labhante Brahma nirvânâdhigachchhati*') finally, so as never to miss it again. It is by constant study and dispassion (*yutât mânâh*) alone, after receiving Knowledge of the Self from the Preceptor, that the Reason of Jnânîs becomes steady and their duality is entirely gone (*rishayah chhinnavaidhâ*). They, then, engage themselves

1 Cf. *Tathâ mhanaje taisâ / kiñ antahsukha antarârâma mhanoni varnîlâ jaisâ / taisâ jâlâ to Arjunâ aisâ / kiñ antarjyoticha jo svayen // Yathârthadipikâ.*

2 Cf. *Prâpta hotâñ prârabdha bhoga kâla / pratibimbayukta buddhi jala / hoyâ tyânta dalamala / disc ghadi eka pratibimbâchi // Râjaputra ekâsa mârî / âni base pityâche mândivari / to gârhanen sâugatâñ utari / mândivaruni kshana eka dañdârtha // Yathâ nyâyen danda kari / mûgutîñ ghe mândivari / taisâ bhogakâla saratâñ Parameshvariñ / punhâ ekatva bhoga bhoguni // Yathârthadipikâ.*

3 Cf. *Aisehi jitâñicha je Brahmabhuta / tehi Brahmiñ nirvâna nischita / pâvatî houni atyanta / kshina kalmasha mhanaje kshina hotâñ prârabdha // Yathârthadipikâ.*

4 Cf. *Brahmaiva sau Brahmâpyeti--Shruti.*



in the Salvation of mankind by preaching to them the Paths of Love and Knowledge (*sarvabhutahite ratâh*<sup>1</sup>). Lastly, however, it is said that those, who have realized the Self (*viditâtmanâm*) by sacrificing disinterested actions to the Personal God (*Yatinâm*<sup>2</sup>, who may or may not be *Āshrama Sannyâsis*), who are without (that is, able<sup>3</sup> to bear) desire and anger (*kāmakrodhaviyuktânâm*), and whose attention is diverted from external objects to Brahma (*yatachetasâm*<sup>4</sup>), enjoy the Brahmic Bliss before as well as after death (*abhito<sup>5</sup> Brahma nirvānam vartate*). Why, then, was Arjuna told, in the preceding verse, that the Jnânis obtain the Brahmic Bliss after paying the full debt of Prârabdha (*kshina kalmashâh*)? Because, whatever the Jivanmukta seems to do and feel is a reality to the Ignorant people,

1 Cf. Yâ aishâ sarvabhuta hitiñ rata / mhanaje te jagaduddhâraka Jagadguru || *Yathârthadipikâ*.

2 Cf. Yati shabdeñ sannyâsi nischita / pari te doñ prakâriñche—*Yathârthadipikâ*.

3 Cf. Shaknoti sodhum—*B.G. V. 23*.

Kâma krodha tyâgile mhanâveñ tari / kiñ tyânche vega sosuñ shake jari / kiñ vega dâviti atyanta pari / hâ vasha navhe tayâñlâ || *Yathârthadipikâ*.

4 Cf. Agâ! âtmajnâneñ urati Janakâdika sagale / parantu prârabdha-drumaphala vinâ bhoga na gale / mhanoni Shri Râmâ charama tanu joñ jita ase / krishatvâteñ kâmadika anudiniñ pâvatase || *Yogavâsishtasâra by Shri Vâmana Pandita*.

Tari udakarupa chitta / nicha sthalâsi dhâñve nischita / mhanoni mhaneyatachitta / te agâ || *Yathârthadipikâ*.

5 Cf. Te deha asatâñ nasatâñ videhi / Brahma sabâhiñ varte yâñsi || *Uchitsadânandalahari*.

Jivanta aso athavâ maro gâtra / Brahmiñ nirvâna tyâñsa ubhayatra / kiñ upâdhi uralâ prârabdha bhogâyâsa mâttra / tohi Brahmachi samajela hâ bhâva || Prârabdha âni tyâchâ bhoga / sukhaduhkha âni tyâchâ sañyoga / Brahmachi sarvahi hâ anvaya samâdhi yoga / bânaneñ navhe kâya Brahma nirvâna || Deha padaliyâ upari / heñhi nase mhanoni yâ pari / deha tyâgâche avasariñ / Brahmiñ nirvâna mâgeñ boliloñ || *Yathârthadipikâ*.

although to him the Prârabdha, its enjoyments and sufferings and their attachment are all nothing but Brahma. "Deliverance", says Deussen, "is not effected by the knowledge of the Âtman, but this knowledge is itself already deliverance. He who knows himself as the Âtman has thereby recognised the world of plurality and the desire occasioned by plurality to be an illusion, which can no longer lead him astray. His body is no longer his body, his actions no longer his actions; whether he still continues to live and to act or not is, like everything else, a matter of indifference. But the semblance of empirical knowledge persists, and it is a consequence of this that deliverance appears to be first attained in all its completeness after the dissolution of the body." He may safely be said, therefore, to have the Brahmic Bliss (*Brahma nirvânâ*) everywhere, whether his body is alive or dead (*abhito*). This point is touched distinctly by Keshava Swâmi and Tukârâma Mahârâja in their description of a Jivanmukta<sup>1</sup>. The former philosopher remarks<sup>2</sup> that a Jivanmukta's Sanchita is reduced to ashes by the fire of his Knowledge, his Kriyamâna becomes fruitless, like the enjoyment of a woman who is sterile, and his Prârabdha alone remains till his death but for the observation of the people. The latter says<sup>3</sup>

1 Cf. Bâhya na dekhe drishya darshana / antariû nâhiû visaya  
sphurana / dehiûche na dekhe dehapana / jivanmukta lakshana yâ  
nâûva // *Ekanâthi Bhâgavata*.

2 Cf. Jnânânaleû vividha sanchita dagdha zâlêû / vandhyâ vilâsavata  
teû kriyamâna geleû // Prârabdha shesha uraleû jananisichayâlâ / advaita  
bodhapada nischaya purna zâlâ //

3 Cf. Prârabdha kriyamâna / bhaktâ sanchita nâhiû jâna // Avaghâ  
Devachi zâlâ pâhiû / bharoniyâ antarbâhiû // Sattva raja tama bâdhâ /  
navhe Hari bhaktâsi kadâ // Khâye, bole, kari / avaghâ tyâûche aûgiû Hari //  
Deva bhaktapana / Tukû mhane nâhiû bhinna //

"The Lover has got no Prârabdha, Kriyamâna and Sanchita, for, to him everything in and out, is full of God. The Worshipper of God is not at all affected by the qualities of Sattva, Rajas and Tamas. It is God Who eats, talks and works through him. *Tukâ* says that God and His servant are not two entities but one." Now, in the next three verses, Shri Krishna mentions<sup>1</sup> the means of Prânâyâma, which some ignorant men adopt for self-restraint with the object of securing Salvation, and observes that they too may, in anticipation, be regarded as already saved, although, as a matter of fact, they obtain actual Freedom only when they know Him.

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवांतरे भुवोः ।

प्राणापानौ समौ कृत्वा नासाभ्यंतरचारिणौ ॥ २७ ॥

यतेंद्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

भोकारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन संवादे  
कर्मसंन्यासयोगो नाम पंचमोऽध्यायः ॥

**"Who shuts out the external contacts, whose sight is fixed between the eyebrows, whose upward and downward breaths, which flow between the nostrils, are made even; that man, ever silently bent on deliverance, with sense, mind and reason restrained, and with no desire, fear and anger, is, indeed, free. He knowing Me, Who am the enjoyer**

Dehasyâpi prapancharvât prârabdhâvasthitih ku'ah / ajnâni jana bodhârtham prârabdham vakti vai Shrutih || *Shankarâchârya*.

1 Cf. Koni nasoni âtmajnâna / vasha kariti âpuleñ mana / mokshâchi ishchhâ dharuni sâdhana / kariti manojayâcheñ || Tehi mokshâsa adhikâri / mukta jâlecha mhanâve pari / jânoni Mâteñ mukti khari / pâvatila mhanato râ shlokiñ || *Yathârthadipikâ*.

of sacrifice and worship<sup>1</sup>, the Great Lord of all the worlds and the object of love of all beings, attains Peace. Thus ends the Fifth Chapter, entitled 'The Yoga of the renunciation of action', in the dialogue between Shri Krishna and Arjuna on the Yoga philosophy of the Knowledge of the Eternal, in the glorious Upanishads of the Bhagavad-Gitâ."

In the first two verses, the Prânâyâma exercises, used as means for getting Freedom (*Moksha*), are spoken of, and, in the third, it is declared that the result is achieved by Knowledge only. The senses<sup>2</sup> and their objects are naturally outside, but if they are remembered inside, they would obstruct concentration. They are, therefore, to be excluded<sup>3</sup> from the mind and the visual power is to be concentrated between the brows (*sparshânkritvâ bahirbâhyânschakshuschaivântare bhruvoh*) in the middle of the forehead, exactly at the point where the nose begins, by equalizing<sup>4</sup> the inward and outward breaths moving within the nostrils (*prânâpânau*

1 Sir Edwin Arnold translates the word 'tapasâm' in this way.

2 Cf. Bâhyendriya samudâya / bâhyachi tyâche vishaya / pari antariñ âthavitân bhaûga hoyâ / ekâgratechâ || *Yathârthadîpikâ*.

Mhanuni he bâhyachi asati / te bâherachi ghâlâve sarvârthiñ / vishayâ-kâra indriya vritti / mahâmati hoñ ne dâvyâ || *Chitsâdânandalahari*.

3 Cf. Mhanoni bâhyâsa ghâlani bâheri / mhanaje na chinti manâbhitariñ / aiseñ karoni donhi dole antariñ / lâvi dobiñ bhoñvayâncyâ || Bhoñvayâñvari jeñ kapâla / tyâ doñ bhoñvayânce antariñ jeñ madhya sthala / tetheñ chakshurindriya netra yugula / lâvuni lakshi ârambha nâsikechâ tethuni || *Yathârthadîpikâ*.

4 Cf. Tari prânâpâna sama karuni / mhanaje puraka rechakâ vâñchuni / mulâdhâriñ ugâcha kumbhaka dharuni / bhoñvayâñta yoji drishtiteñ || *Yathârthadîpikâ*.

Prânâchi urdhva gati âvaruni / apânâhi adhodvâriñ huni / varatâ hoyâ adhodvâra konduni / hridaya sthâniñ sama râhati || *Chitsâdânandalahari*.

To te bâhya ohhe tenc bâhyâja râkhi, etale para vairâgya prâpta kari, ne chakshune birunâ antarâlamâ sthira kari. — *Dvivedi*.

*samau kritvâ nâsâbhyantarachârinau*). It is necessary to adjust the life-breaths, because the mind works through them. The Prânâyâmi who has Freedom for his goal (*moksha parâyanah*), who is ever silent (*sadâ<sup>1</sup> munih*) and who, controlling the Senses, Mind and Reason (*yatendriya manobuddhih*), puts away Desire, Fear and Anger (*vigatechchhâ bhaya krodhah*), may be regarded as liberated (*mukta eva sah*). For, one, whose heart is purified in this manner, is sure to acquire Knowledge of the Self and secure Freedom. It would be a mistake<sup>2</sup>, however, to suppose the light of different colours, the clusters of stars and similar other phenomena, which the followers of this method happen to see in the course of their practice, to be the real Brahma, as the Shruti says<sup>3</sup> that the Brahma has no form and it cannot be seen with the eye, but it is to be realized only by Shuddha Sattva or Pure Reason. In the 21st verse of Chapter VI of this Gitâ also, Shri Krishna tells<sup>4</sup> that the highest Bliss is beyond the pale of the senses, and is to be enjoyed by Reason only. Now, as there can be no Freedom without Knowledge (*Jnânâdeva hi kaivalyam*

1 Cf. Sadâ jo kâñ mauni / aisâ mumukshu muni / agâ! to mukta mhanoni / mânâvâ || Kiñ sâdhaniñ aisiyâ shuddha jâlâ / jnâna honârachi tyâlâ / to jânoniyâñ Malâ / mukti pâvela || *Yathârthadipikâ*.

2 Cf. Liṅgadehñ indriyeñ asati / tiñ sthula dehiñ golakiñ vasati / tyâñta chakshurindriyâsa gavasati / jyotivikâra bubulânche || Konâsa chakreñ disati / konâsa nakshatrânche ghosa bhâsati / konâsa ugicha disc jyoti / hiravi piñvali nili ârakta shubhra || Teñcha mhanati Brahma shuddha / âpana Brahmadarshi prabuddha / tyâ lakshâsa lakshiti mâniti siddha / moksha âpanâteñ || Tyâñsa chakshu bhoñvayâñta / mhanatâñ vâte pramâna atyanta / âni 'sa mukta eva' mhañe Achyuta / tari moksha yâ laksheñ mâniti âpanâ || *Yathârthadipikâ*.

3 Cf. Na sadriśham tiśthati rupamasya na chakshushâ pashyati kaschidenam / hridâmanishâ manasâbhikliptam ya enam viduste amritâ bhavanti || Na tatra chakshurgachchhati.

4 Cf. Sukhamâtyantikam yattad buddhigrâhyam atindriyam.

—*Brahma Sutra*), it is said, in the last verse, that after practising<sup>1</sup> the exercises suggested for purification, the Mumukshu knows Me (*jñātvā Mām*), Who am the Object of Love of all beings (*suhridam sarva bhutānām*), viz., the Self<sup>2</sup>, and obtains Peace (*shāntimrichchhati*). To one, who acquires practical Knowledge of the Self by Vyatireka and who realizes by Anvaya that the non-Self is also the Self, there can be nothing in store but Pure Love and Tranquillity. When he becomes the Self of all, he cannot help loving all, and there is evidently no occasion whatever for any difference or breach of Peace. In calling Himself the Enjoyer of Sacrifice and Worship (*bhoktāram*<sup>3</sup> *yajna tapasām*) and Overlord of every world (*sarvalokamaheshvaram*), Shri Krishna implies that the Mumukshu does all the necessary duties disinterestedly and offers them as sacrifice to the Personal God, to receive from Him, in return, the Knowledge and Freedom for which he is athirst, as the Prânâyâma exercises fail to satisfy him.

This is the conclusion of the Fifth Chapter, which commenced with the question of Arjuna, viz., which of the two, Sannyâsa and Karma, is the better? Shri Krishna answered that, to one who sought Freedom, both were necessary, but that Karma Yoga was better than the Sannyâsa in the shape of abandonment of

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1 Cf. Tari aisâ jo kiñ yogayukta / to kâya jânoni mukta hota / teñbi sâṅgaveñ ji yathârtha / mhane Achyuta pariyesiñ || *Chitsadânandalahari*.

2 Cf. Agâ! to âtmatveñ jânoni Mâteñ / pâvela shântiteñ / kiñ jadâvegaleñ jânoni tyâ jadâteñ / svâtmatveñ dekhâtâñ kaiñchi ashânti || Arjunâ! shântisa heñchi mula / kiñ Mi jo sarvabhuta suhrida kevala / tochi Mi tyâchâhi âtmâ nishkala / yâ jñâneñ shânti pâvato || *Yathârthadipikâ*.

3 Cf. Yajna tapâchâ bhoktâ Mi yâvaruni / suchavileñ kiñ Matprîtyartha yajna tapeñ karuni / Mâteñ suhrida âtmayâteñ jânoni / shânti pâvato || *Yathârthadipikâ*.

Karma, because, in the latter, one does not find the essential mark of Karma Yoga, *viz.*, disinterested sacrifice, whereas, it is impossible to begin the former without possessing the principal qualification of a Sannyâsi, *viz.*, desirelessness (*Jneyah sa nitya sannyâsi yo na dveshti na kâṅkshati—V. 3*). The case with the Sâṅkhya of Kapila and the Yoga of Pâtanjali is, however, different, as the cultivator of any one of them plucks the golden fruit of both, *viz.*, Perfection of Knowledge and Freedom. But, Sannyâsa is hard to win without Yoga (*Sannyâsastu duḥkhamâptumayogatah—V. 6*), and a Sannyâsi equipped with Yoga can alone swiftly merge in Brahma (*Yoga yukto munirbrahma nachirenâdhigachchhati—V. 6*). The necessary rites and ceremonies he performs disinterestedly with his body, the divine meditation he does with his mind, the truths he ascertains with his reason regarding the easiest means of securing Freedom, and the Shravana-Kirtana he makes with his senses for Self-purification, being offered as sacrifice to the Personal God, are free from taint, as the lotus-leaf is unwet by water (*Brahmanyâdhâya karmâni.....âtma-shuddhaye—V. 10-11*.) Here, a question arises, *viz.*, 'is it God<sup>1</sup> Who prompts him to do all this?' The reply is in the negative. God neither does anything nor causes anything to be done (*Na kartritvam.....srijati—V. 14*), as is erroneously believed by some, for, He would thereby take upon Himself the sin and merit of all people (*Nâdatte kasyachitpâpam nachaiva sukritam—V. 15*). Everything is wrought by Nature (*Svabhâvastu pra-*

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1 Cf. Na prerakah sukritadushkritayorjanasya Krishnâh samascha sadayascha sakhârjunasya / buddhipradah sa cha padâmbujayornatasya kalpadrumo vishamatâpyubhayorna tasya // *Vîmana Pândita*.

*vartate—V. 14*), that is, by the inherent tendencies of past lives, which depend upon associations. God is, however, the Overlord (*Prabhuh or Vibhuh*) of the Universe, Who, as Nirguna Brahma, like the sun, guides the foot-steps of both right and wrong doers, but leads to the right path those who, recognising Him to be stainless (*Nirdosha*), worship Him and appeal to the nature of the Kalpavriksha He assumes as Saguna Brahma. Through Him, the Yoga-equipped (*Yoga yukto*) Sannyâsis acquire Knowledge of the Self (*Jñânenâ tu tad-ajñânâ yeshâm nâshitamâtmanah—V. 16*), perceive the same in all things (*Samadarshinah*), enjoy, by means of (*Tadbuddhayah—V. 17*) Hearing (*Shravanam*), Conning (*Mananam*) and Self-contemplating (*Nididhyâsanam*), Living-Freedom (*Nirdosham hi samam Brahma tasmâd Brahmani te sthitâh—V. 19*) and obtain the Brahmic Bliss (*Labhante Brahma Nirvânâ—V. 25*) on the death of their physical body, when their Prârabdha is fully exhausted (*Kshina kalmashâh—V. 25*). But, as they see even the Prârabdha to be nothing but Brahma, the Bliss is to them, properly speaking, on both sides of death (*Abhito<sup>1</sup> Brahma nirvânâ vartate—V. 26*). Even those, who perform Prânâyâma exercises and concentrate the visual power for the control of their mind, have to offer, as sacrifice, disinterested actions to Him, Who heeds the sacrifice and worship (*Bhoktâram yajna tapasâm—V. 29*) and Who is the Mighty Ruler of all worlds (*Sarvaloka-maheshvaram or God of Gods*), before they can know Him,

<sup>1</sup> *Of. Prârabdha mâtâra vartamâna dehanâ dhvânâ paryanta rabyuñ etale te dehano dhvânâ thayâ pachhi eja vyaktine navâ dehano sambhava nathi. Âmajnânine sarvathâ punarjanmâdi ghatatâñ nathi, pana jñâna thatâni sâ beja dehadhvañsâ vinâ moksha sambhava nathi ema na jânnavuñ. Kemake, ahantâ mamatâ tyaji eja moksha thai chukyo. Pachhi prârabdhava-shât sharirasthiti game tema vyavaharâya tetthi bādha nathi.—Dvivedi.*



Who is the Lover (*Suhrida*<sup>1</sup>) of all, that is, the Self (for, it is for the Love of the Self alone that one loves his body, wife, children, wealth and even God), and enter Peace (*Shāntimrichchhati*). As Arjuna, however, did not understand properly how a Karma Yogin secures inaction even in the action he does, Shri Krishna begins<sup>2</sup> the Sixth Chapter with the definition of a true Sannyâsi or Karma Yogin, in order to make the point clear to him.

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1 *Cf.* Jyâchyâ thâiñ sushtu shobhana hridaya / tochi suhrida hâchi nischaya / tari âpalâlâ âtmâ avyaya / âvade nirmimitta sarvânâsa // Na kaloni âtmâ âpulâ / to deha mhanoni dehahi priya vâtalâ / stri dhanâdi pâhije tyâlâ / mhanoni tiñhi suhrideñ vâtati // *Yathârthadipikâ*.

2 *Cf.* Parantu karmayogiyâsa / karminîcha sâdhe karma tyâga sannyâsa / hâ bhâva baravâ Arjunâsa / samajalâ nâhiñ // Mhanuni ârambhito shashtâdhyâya—*Yathârthadipikâ*.

## CHAPTER VI

### ( SHASHTHO'DHYÂYAH )

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**SYNOPSIS**—*A Karma Yogi or true Sannyâsi is one, who performs the necessary duties ( Kâryam karma ) disinterestedly ( Anâshritah karma phalam ) for the purpose of offering them as sacrifice to the Personal God ( Yajnârthât ). When his Reason, purified by this means, is able to realize the Self by the help of the Preceptor ( Sadguru ), he practises Yoga for attaining Perfection. He is then called an Ârurukshuh, which means one who wishes to be enthroned. The practice of Yoga consists of eight steps known as Ashtâṅgas. They are:—(1) Yama or self-control ( Yata chittam—VI.10 ), (2) Niyama or moral observances ( Aparigraha—VI.10 ), (3) Âsana or posture ( Nâtyuchchhritam nâtinicham chailâjina kushottaram—VI. 11 ), (4) Prânâyâma or control of life-breaths ( Tattraikâgram manah kritvâ—VI. 12 ), (5) Dhyâna or meditation ( Yunjâdyogam âtmavishuddhaye—VI. 12 ), (6) Dhâranâ or concentration ( Yukta âsita—VI. 14 ), (7) Pratyâhâra or abstraction ( Yato yato nishcharati manaschanchalamasthiram | tatastato niyamyaitadâtmanyeva vasham nayet || VI. 26 ) and (8) Samâdhi or absorption ( Yadâ viniyatam chittam âtmannyeva avatishthate—VI. 18 ). The main difficulties in the way of the Yogi are:—(1)*

*Sleep (Laya) and (2) Outer attractions (Vikshepa). The former is avoided by moderation in food and exercise (Yuktâhâra vihârasya—VI. 17) and in sleeping and wakefulness (Yukta svapnâvabodhasya—VI. 17), and the latter by abstraction (Pratyâhâra), which step, however, is not necessary for one who, having the support of the Personal God Whom he worships (Matparah), is not disturbed by fancies (Saṅkalpa). Of the Worshipers of the Impersonal God (Nirguna Brahma), some seek perfection by the Vyatireka Yoga (Sukhena Brahma saṅsparsham—VI. 28) and others by the Anvaya Yoga (Sarvatra samadarshanah—VI. 29). The Worshipper of the Personal God (Bhakta), though always an Anvaya Yogi, never fails in Yoga (Tasyâham na pranashyâmi—VI. 30) and becomes perfect without efforts (Sarvathâ vartamâno'pi sa yogi Mayi vartate—VI. 31). But the Worshipper of the Impersonal God (Nirgunopâsaka), even when he fails, suffers no loss (Naiva nâmutra vinâshastasya vidyate—VI. 40) either here or in the next world. For, he goes to higher worlds after death, dwells there measureless years and is free to take birth again either in a rich family (Shrimatângehe—VI. 41) or in that of a Yogi (Yoginâmeva—VI. 42), as he chooses. There, he gets all the facilities necessary to complete his course (Purvâbhyâsena tenaiva hrivate hyavasho'pisah—VI. 44) and to ensure his Salvation (Yâti parâm gatim—VI. 45). Arjuna is, however, at the close of the discourse, advised to become a Yogi Bhakta, that is, a Yogi who is a Lover of the Personal God, as Shri Krishna*

*regards such a Yogi to be one, who is the most attuned with Him of all those who attempt to make their Reason steady after Self realization. (Sa Me yuktatamo matah—VI. 47).*

O Best of Beings ! O Thou Fountain of Justice and Mine of Mercy ! Who art endowed with every perfection and Who givest every kind of happiness sought by Thy Worshippers. Be pleased, O Kalpavriksha !, to give us Thy Unadulterated Love, which is the easiest and best method of making the Reason steady after Self-realization and of securing Thy Eternal Bliss and Companionship in Thy Supreme Abode. The Worshippers of the Impersonal Brahma (*Nirgunopāsakas*), O Hari !, have to encounter many obstacles thrown on the Path of Knowledge by the Lesser Gods, because they aspire to transcend the abode of the Gods, and are forced to have recourse to the Ashtāṅga Yoga or the Yoga of the eight parts. Thy Lovers, however, kick away<sup>1</sup> all obstacles having Thee for their Protector. The Vishnu Purāṇa (V. 13. 15), O God of Gods !, bears ample testimony to the fact that the Gopis, 'whose righteous acts were wasted away by the profound and ecstatic joy produced by constantly thinking of Thee, and whose various sins disappeared before the distress suffered by them from separation from Thee', attained liberation without undergoing the worry of the rules of Yama and Niyama. Save us too, in the same way, O Ocean of Compassion !, by simply repeating Thy Holy Names !

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1 Cf. Sakṥā soyirā svāmi Tuñ Sheshashāi, mhanuñi suhr.dbhāva  
Tuzyācha thāyñi / tayāñi rakshitā Tuñ janiñi nitya hosi, shakenā karuñi vighna  
koni tayāñi // Mahā vighna senāpat: mothamotha, tayāñche shiriñi de-uni  
pāyavāte / Hari chālāti mokshamārgiñ Tuzyā je, tayāñhi na te bādhit  
vighnarāje // *Brahmastuti*.

Freedom from likes and dislikes, which is the characteristic of a true Sannyâsi, being also the privilege of a Karma Yogi, the latter secures Sannyâsa (*renunciation*) without giving up action (*Karma*). In the following two verses<sup>1</sup>, Shri Krishna explains this fact in very lucid terms for the satisfaction of Arjuna, who did not seem to grasp it thoroughly, though it was repeated several times in the previous discourses in one form or another.

**श्रीभगवानुवाच:—अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।  
स संन्यासी च योगी च न निरग्निर्य चाक्रियः ॥१॥  
यं संन्यासमिति प्राहुर्योगं तं विद्धि पांडव ।  
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥२॥**

**“He, who, independently of the fruit of actions, performs the actions which ought to be performed, is a Sannyâsi and a Yogi (too); neither he who lights not the (sacred) fire nor he who performs no acts. That which is called Sannyâsa, 'know, O Pândava (Son of Pandu)!', as Yoga; nobody becomes a Yogi, who has not renounced fancies which cause desire.”**

One, who does his duty disinterestedly, is Sannyâsi and Yogi—both<sup>2</sup> in one. For, he, who has desire of fruit,

1 Cf. Pana siddha vâta evi chhe ke vâstavika rite karmamâtrano tyâga sambhavatoja nathi; tethi kârya etale jene avashya karyâvinâ châlēja nahi tevân, prârabdhayoge prâpta thatân, karmane je purusha sarvadâ âchare, pana te te karmanâ phalamân âsakti bândhi lepâya nahi, ne ema karmanâ phalano âshraya na kare, teja kharo sannyâsi ane kharo yogi chhe; kevala agnisâdhya karmano tyâga karanâra niragni ke kriyâmâtrano tyâga karanâra akriya te kharo sannyâsi ke yogi nathi.—*Deivedi*.

2 Cf. Tari sannyâsi âni yogi / nâmeñ doni bolati jagiñ / jaiseñ ekâchi purushâteñ salagi / nânavibhâgiñ pâchârîti // Phala trishnâ kartritvâ-bhimâna shunya / houni kije satkarmânushtâna / to yoga tochi sannyâsa jâna / dohoñcheñ lakshana ekachi // *Chitsadânandalahari*.

is sure to do fruit-bearing actions, but he, who is without it, would naturally avoid such actions and thus become a Sannyâsi. If he, however, does the necessary actions enjoined by the Vedas, which include religious, social and natural or self-regarding duties he is, at the same time, a Karma Yogi. Such a person may be an Âshrama Sannyâsi or a Grihasthâshrami. The former is certainly to be considered superior to the latter, as he has less chances of being ensnared by worldly temptations and possesses greater facilities for securing the Salvation of mankind. But an Âshrama Sannyâsi (*niragnih*), who is full of worldly desires, is worse than a Grihasthâshrami-Sannyâsi and Karma Yogi, because, the former misses both Freedom and temporal happiness. He cannot expect Salvation, which is the result of desirelessness, and he cannot go to heaven, because, he is altogether prevented from doing even the necessary actions. Now, a Grihasthâshrami, who, having desires, avoids Sakâma (*optional*) as well as Nitya Naimittika (*necessary*) duties, and who is called here an *Akriyah*, is also said to fall in the same category, for, he too, without having his desires fulfilled for not doing any optional work, would be condemned to hell for the neglect of the necessary duties imposed by lawful authority. Both<sup>1</sup> *Niragnih* and *Akriyah* are, therefore, neither Sannyâsis nor Yogis. Arjuna is, again, told that he need not entertain any doubt as to how one and the same person could secure both Sannyâsa and Karma Yoga, which were two distinct paths, since what is called Sannyâsa is itself Yoga (*Yam sannyasâmiti prâhur yogam tam viddhi Pândava*). So long as there are desires in the heart of a human

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1 *Of. Mhanauni agnisevâ na sâñditâñ / karmarekhâ nalanditâñ / âthi yogasukha svabhâvatâ / âpanapân chi || Jñâneshvâri.*

being, his mind must always be occupied with fancies (*Saṅkalpa*) regarding them. These eventually lead him to actions, which, in his opinion, are likely to secure his wishes, which prevent him from becoming a Karma Yogi. Therefore, Shri Krishna says Sannyâsa or desirelessness is itself Yoga. Now, just as one is unable to take his meals unless the food is cooked for him, so, one cannot attain to Karma Yoga unless he abandons fruit-bearing actions (*Sannyâsa*), and as one does not cook food unless he desires to eat, so, one does not abandon fruit-bearing actions unless he seeks to attain to Karma Yoga. The *Niragnih* and *Akriyah*, who avoid Sakâma (*optional*) actions without desire of Yoga and, consequently, do not perform the necessary duties disinterestedly and offer them as sacrifice to God, may, however, be compared with persons who cook their food without desire of eating and, for that reason, do not eat it. Thus, although apparently<sup>1</sup> Sannyâsa and Karma Yoga, like the cooking of food and partaking of it, are two different things, practically they serve one and the same purpose. In the next verse, Shri Krishna defines the limit up to which the Karma Yoga must be practised by the Mumukshu.

आरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

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1 *Oj.* Jaiseñ doñhiñ mârgiñ karuna / pâvije jeviñ eka sthâna / taiseñ yoga sannyâseñ karuna / prâpta purna ekachi // *Ohitsadânandalahari.*

Jaiseñ nâvâñcheni anârisepaneñ / ekâ purushâteñ âlavaneñ / kâñ dohiñ mârgiñ jâneñ / ekâchi thâyâ // *Jñâneshvare.*

Kiñ joñ na sije anna / toñ naghade bhojana / he goshti toñ sarva jana / jânâticha kiñ // Eka tyâ annâcheñ sijavineñ / eka tyâcheñ jevaneñ / aiseñ asonihi vegalepaneñ / donhi eka // Kiñ anna nishpattivina / na ghade kadâpi jevana / taiseñ na sâdhatâñ kâmya tyâga lakshana / na ghade nishkâma karma yoga // *Yathârthadîpikâ.*

**“To the aspirant, who wishes to be enthroned in Yoga, action is said to be the means, and to him, when he is enthroned in it, quiescence is said to be the means.”**

An Ârurukshu Muni is one who has realized the Self and who hears the lectures of the Preceptor and meditates on them for the purpose of growing adept in Yoga. He is advised<sup>1</sup> to do the necessary actions regardless of their fruit, for, otherwise, he is likely to lose the practical Knowledge of the Self he has gained. When, however, his mind, by constant Shravana (*hearing*) and Manana (*meditation*), begins to become Brahma or Chaitanya, just as grains of salt begin to liquefy in water, he is said to be enthroned in Yoga (*Yogârudha*). To him, again, absorption<sup>2</sup> (*Shama or Samâdhi*) is recommended as the means for achieving Living-Freedom (*Jivanmukti*), because, the aspirant, who has risen to the stage of even a Yogârudha, is in danger of a fall until his whole mind is changed into Brahma by Chitta-Chaitanya Yoga. This Samâdhi or Chitta-Chaitanya Yoga is of two kinds—*Nirvikalpa* or Nirguna and *Savikalpa* or Saguna, which will be fully described later on. In the next verse, Shri Krishna tells us when a Jnâni may be called a Yogârudha.

1 Cf. Tâvat karmâni kurvita na nirvidyeta yâvat—*Shri Bhâgavata*.

Vyatirakeñ âtmatva kalaleñ jaiseñ / chittahi jâleñ pâhije taisen /  
sindhu salila samaraseñ / saindhava khadâ je riti // Tyâsa kârana karma /  
yama niyamâdi âni svadharma / chitta houñ lâge Brahma / tochi yogârudha  
tevhâñ bolâvâ // *Yathârthadîpikâ*.

2 Cf. Abandonment of distracting actions; means *scil.* to perfect knowledge, says Shridhara.—*Telang*.

Anubhava aisâ jayâlâ / yogârudha bolije tyâlâ / aishâsahi jivanmuktisa  
hetu jâlâ / shama mhanije samâdhi // Kiñ anubhava aisâ jâlâ / tathâpi  
samâdhi bânenâ jyâlâ / to ârudha houni utaralâ / yogasâkshâtâkâravaruni //  
*Yathârthadîpikâ*.



यदा हि नैन्द्रियार्थेषु न कर्मस्वनुषज्जते ।  
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥

**“When one is neither attached to objects of sense nor to actions, renouncing all fancies, then he is said to be enthroned in Yoga.”**

Practical Knowledge of the Self is the fire produced from the wood of Reason by the friction of Discrimination with the help of the Preceptor. When the fire of Knowledge begins to catch the wood of Reason, by means of the wind of Shravana and Manana, the Jnâni is said to be enthroned in Yoga (*Yogârudha*). Then, he no longer feels attachment for the objects of sense, such as sound, touch, etc., nor for the actions which are likely to procure them, and gives up all selfish forethought by a strong conviction that the world of forms is absolutely unreal. The last qualification is the most important of the three<sup>1</sup>, for, it is possible for him to be unattached to sense-objects as well as to actions on the understanding that they would throw obstacles in the Path of Salvation, and yet, at the same time, to feel the reality<sup>2</sup> of forms and of the pleasures deriving from them. When the wood of Reason of the *Yogârudha* is completely burnt by Chitta-Chaitanya Yoga (*Shama*), he enjoys Living-Freedom (*Jivanmukti*). This is all due to the proper training of mind, which, Arjuna is asked, in the next two verses, to control.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।  
आत्मैव ह्यात्मनो बंधुरात्मैव रिपुरात्मनः ॥ ५ ॥

1 Cf. *Yâ lâgîti bhoga âni bhoga sâdhanâsi / tâki âni boyâ sarva sañikalpa sannyâsi / tevhañi yogârudha tayâsi / mhanâveñi agâ Arjunâ ! // Yathârthadîpikâ.*

2 Cf. *Mithyâ aiseñi disoni sakalahi vishaya saukhya nâvado—Sohirobâ,*

बुधुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

“(A man) should raise the Mind by Reason and not depress the Mind, for even (a man's) own Mind is his friend and (a man's) own Mind is also his enemy. To him, who, having realized the Self, has subjugated his Mind by his Reason, his Mind is a friend ; but to him, who has not realized the Self, his own Mind behaves inimically, like an enemy.”

The only way to control the Mind is to instruct the Reason, to which it is subordinate. If the Reason is not properly guided by the hearing (*Shravana*) of the Shastras in the company of Saints (*Satsangati*), it is sure to take pleasure in the objects of the senses and to direct the Mind towards them. But, when the Reason understands by Discrimination (*Ātmānātmaviveka*) the evil effects of worldly pleasures, it avoids them, just as even a hungry man shrinks from touching a dainty dish of sweets the moment he learns that it is mixed with poison. Every one, therefore, is advised to elevate (*uddharet*) the Mind by means of his Reason<sup>1</sup> (*ātmānatmānam*) and not to trample it down into misery (*avasādayet*). Thus, the Mind<sup>2</sup> (*Ātmā*) of one, who realizes the Self, is his friend

1 Cf. Tyāñta ‘ātmanā’ mhanaje buddhi karuni / ‘ātmā’ mana teñ uddharāveñ mhanoni / Shri Krishna bolilā yā vachaniñ / shlokāchhiyā purvārdhiñ // Uttarārdheñ mhanato Hari / kiñ ātmācha bandhu ātmācha vairi / mhanaje manachi shatru mitra hyā doñhiñ pari / vishada bolato yā shlokiñ // *Yathārthadīpikā*.

2 Cf. Mano hi dvidvidham proktam shuddham chāshuddhameva cha ashuddham kāmasañkalpam shuddham kāmavivarjitam || *Shruti*.”

Manaeva manushyānām kāranam bandhamokshayoh / bandhāya vishayāsaktam muktyai nirvishayam smritam // Mana eja manushyanāñi bandha mokshanuñi kārana chhe, vishayāsakta te bandha kare chhe, nirvishaya te moksha āpe chhe.—*Dvivedi*.

(*âtmanastasya bandhuh*), because, being vanquished by the Reason (*âtmanâ jitah*), it does not mingle itself with the sense-objects, whereas, the very Mind (*âtmaiva*) of one, who does not realize the Self (*anâtmanastu*<sup>1</sup>), becomes hostile to him like an enemy (*shatrutve varteta shatruvat*). As the unfortunate condition of persons, whose Mind is their enemy, is familiar to all, Shri Krishna describes, in the next verse, the good luck of that rare being only, whose Mind is his friend.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

**“The Self-Lord (*Paramâtma*), whose mind is subjugated and who is perfectly tranquil, is absolutely concentrated (on himself) amidst cold and heat, pleasure and pain, as well as honour and dishonour.”**

The person, whose vanquished mind (*jitâtmanah*) is his friend, is tranquil (*prashântasya*), because he is free from desire and anger. This is the result of his well-disciplined Reason, which is able to divert the mind from the sense-objects to the Self, in which both of them merge themselves (*samâhitah*), taking alike the pairs of opposites, such as heat and cold, pleasure and pain, glory and shame (*shitoshna sukhaduhkheshu tathâ mânâpamânayoh*) and the like. Now, in the next

1 Cf. Âtân jo purusha anâtma / mhanaje jyâsa thâukâ nase âtmâ / mana tyâcheñ tyâsa svamahimâ / shatru houni dâkhavi // *Yathârthadipikâ*.

2 Cf. Ghatâkâshu hâ jaisâ / nimâleyâñ teyâ avakâshâ / na lage miloñ âneñ âkâshâ / ânâ thâyâ // Taisâ dehiñ ahañkâru nâthilâ / samula jeyâchâ nâsalâ / tochi paramâtma sâñchalâ / âdiñ chi âthi // *Jnâneshvari*.

Âtmâ kshetrajna ityuktah sañyuktah prakritairgunaih / taireva tu vinirmuktah paramâtmetyudâhritah // *Mahâbhârata*.

Shûta tâpa tathâ sukha dukha, mâna apamâna ityâdi sarvabhâvamâñi tvânô âtmâ atyanta samâhita etale kevala sthira rahe chhe.—*Dvivedi*.

two verses, Shri Krishna completes the description of a Yogârudha, which he commenced to give in the fourth verse.

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेंद्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकांचनः ॥ ८ ॥

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबंधुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

**"The Yogi, whose Reason is satisfied with Knowledge and Wisdom, who is rock-steady, whose senses are subdued and to whom a clod, a stone and gold are alike, is said to be attuned. He (however) excels who regards lovers, friends and enemies, strangers, neutrals, hateworthy persons and kinsmen, as well as saints and sinners, just the same."**

The man, who practises Yoga after realizing the Self, is said to be enthroned in it (*yukta or yogârudha*) when he is quite content (*triptâtma*) with the Joy of the Vyatireka Knowledge (*Jnâna*<sup>1</sup>) and the Wisdom of Anvaya (*Vijnâna*), when his Pure Reason is unmoved (*kutastho*<sup>2</sup>) by passions or by any of the vexations of the world, and when he has been able to restrain his senses thoroughly (*vijitendriyah*). The first two (*Jnâna vijnâna*) of these characteristics being secret, the Yogi alone is supposed to know them, but the third one (*vijitendriyah*) can be observed by the people. And yet, we often come across hypocrites, who show rigid self-control

1 Cf. Vyatireka bodha etheñ jnâna / anvaya bodha vijnana / donhi bodhi anya chintana / buddhi na kari tevhân samâdhi // Nikhala jnâna teñ jnâna / mâvâvishishtha jnâna teñ vijnâna / kiñ nânâ jada tarañgiñ samâna / eka udaka chitsvarupa // *Yathârthadîpikâ*.

2 Cf. Kutastha ehabdâchâ vichâra / aisâ kiñ nirvikâra / sthalântariñ arthântara / pari nirvikâra mhanâvâ ye sthaliñ // Buddhisa karitâñ vikâra / indriyeñ raja vishaya tama donhi prakâra / shuddha sattva svarupâkâra / nirvikâra buddhi te mhanâvi // *Yathârthadîpikâ*.

with the object of screwing out money from the credulous, and we also find sometimes sincere devotees of Yoga enjoying innocent pleasures which fall to their lot. To distinguish them, therefore, the Blessed Lord gives the fourth<sup>1</sup> characteristic of a Yogârudha, *viz.*, '*sama loshtâshma kâncanah*', which means that to him a lump of earth, and useless stone, and glistening gold show all as one. Now, a question arises—Is it possible to be enthroned in Yoga by either of the Vyatireka and Anvaya methods, and, if so, which of them is superior? By saying that he, whose mental eye or Pure Reason (*buddhi*) sees the same essence (*sama*, *i. e.*, *Brahma or Chaitanya*) in those who have natural affection towards him, such as parents (*suhrida*), those who do him good as friends (*mîtra*), those who do him harm as enemies (*ari*), those who are indifferent to him (*udâsina*), those who wish well of him as well as of his enemy and are anxious to reconcile them (*madhyastha*), those whose conduct towards him is such as worldly people would think deserves his hatred (*dveshya*), those who are related to him (*bandhu*), as well as in those who are righteous (*sâdhu*) and those who are sinful (*pâpi*), is esteemed highest (*vishishyate*), Shri Krishna shows<sup>2</sup> that, after realizing the Self in both<sup>3</sup> the ways, either of the methods may be followed to serve the necessary purpose, but that the Anvaya Yogi is by far superior<sup>4</sup> to

1 Cf. Jitendriya âni ichchhi dhana / teñ jitenriyatva dhana sâdhana / dhanîñ nirapeksha to vishaya sevana / prârabdheñ karî tathâpi yogârudha // *Yathârthadîpikâ*.

2 Cf. Agâ! vyatirekeñ nirguna samâdhi / chittavritti nirodheñ sâdhi / tohi yogârudha pari âdhiñ / na tutati nânâtva bhedâche // Hâ bhâva dharoni antariñ / mukhiñ hâ shloka bole Hari / kiñ anvaya samâdhi yogâyari / ârudha to vishishtha hoto tyâ parisa // *Yathârthadîpikâ*.

3 Cf. Aksharam Brahma paramam—*B. G. VIII. 3.*

4 Cf. Vâsudevah sarvamîti sa mahâtma sudurlabhah—*B. G. VII. 19.*

the Vyatireka Yogi, because, not a spark of duality remains in him, even when he is not in a state of concentration and mixes freely in the world. Now, the Master of masters proceeds to describe the Ashtāṅga Yoga or the Yoga of eight parts, *viz.*, Yama (*self-control*), Niyama (*moral observances*), Āsana (*posture*), Prānāyāma (*control of life-breaths*), Dhyāna (*meditation*), Dhāraṇā (*concentration*), Pratyāhāra (*abstraction*) and Samādhi<sup>1</sup> (*absorption*), recommended in the Yoga philosophy for the guidance of those, who have realized the Self and who wish to be enthroned in Yoga. Of these, the first two, Yama and Niyama, are referred to in the following verse.

योगी युंजीत सततमात्मानं रहसि स्थितः ।  
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥

**“The Yogi should constantly devote himself to concentration, remaining in a secret place alone, with his mind and body controlled, free from expectations and quit of belongings.”**

The aspirant is here advised to separate himself from society and to sit by himself (*ekāki*) in a retired spot (*rahasi sthitah*), in order that there may be no disturbance in his study of Yoga<sup>2</sup> (*Yogābhyāsa*), which he must practise continually (*yunjita satatamātmānam*). He

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1 *Of.* Pātanjali distinctly urged that *Samādhi*, the last stage of Yoga, cannot be attained unless success is gained in the previous steps. Thus, unless a Yogi attains complete success in *Yama*, he cannot gain *Niyama*. Unless these two are mastered, *Āsana* should not be attempted. If *Āsana* is not mastered, *Prānāyāma* is impossible. If *Prānāyāma* is attained, then only *Pratyāhāra* is to be obtained. When all these have been successfully mastered, then and only then *Dhyāna*, *Dhāraṇā* and *Samādhi* will be successively gained.—*The Hindu Philosophy by J. G.*

2 *Of.* Yogaschittavrittinirodhah—Pātanjali.

is also warned to restrain his thoughts and senses (*yata chittâtâmâ*), to divest himself of all hopes (*nirâshih*) of material happiness, such as is derived from wealth, children, fame and the like, and to be without belongings (*aparigraha*). These instructions<sup>1</sup> contain the essence of the principles<sup>2</sup> of Yama or self-control (*yatachittâtâmâ*) and Niyama or moral observances (*ekâki aparigraha*) laid down by Pâtanjali in his Yoga Sutras. Freedom from hopes (*nirâshih*<sup>3</sup>) secures both Yama and Niyama. This verse tells us, therefore, briefly, to observe everything which helps spiritual progress and to avoid whatever retards it. In the next verse, Shri Krishna speaks of Âsana<sup>4</sup> or posture.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥

**“ Fixing his seat firmly in a pure place, neither too much raised nor yet too low, made of a cloth, a deer skin and kusha grass, one over the other. ”**

1 Cf. I want further to point out to you, that it (*Yoga*) is not a science of Ethic, though Ethic is certainly the foundation of it. Though Pâtanjali gives the universal precepts of morality and right conduct in the first two *angas* of Yoga, called Yama and Niyama, yet they are subsidiary to the main topic, are the foundation of it. No practice of Yoga is possible unless you possess the ordinary moral attributes summed up in Yama and Niyama, that goes without saying.—*Mrs. Besant*. Also Cf. *Yathârthadîpikâ VI. 201-202*.

2 Cf. The following are Yama—namely, (1) non-killing, (2) truthfulness, (3) non-stealing, (4) continence and (5) non-receiving. The following are the Niyama—namely, (1) internal and external purification, (2) contentment, (3) mortification, (4) study and (5) worship of God.—*Pâtanjali*.

3 Cf. Jo nase nirâsha / tyâsa bādhe âshâ pâsha / maga yogâsa kainchâ avakâsha / yama niyama na padati kâniûhi // *Yathârthadîpikâ*.

4 Cf. Âsana (posture for practising Yoga) is that which is pleasant and firm. Âsana becomes firm and pleasant by slight effort and meditating on the Infinite. Âsana being acquired, dualities, i.e., pain and pleasure, heat and cold, do not obstruct.

The Yogi is directed here to fix (*pratishtâpya*) his abode<sup>1</sup> in a clean holy spot (*shuchau deshe*). His seat (*âsanam*), which is to be on a platform neither too high (*nâtyuchchhritam*) nor too low (*nâtinicham*), covered with Kusha grass or mat (*kushottaram*) at the bottom, with a deer skin (*ajina*) in the middle and with a sheet of cloth (*chaila*) on the top, must be firm (*sthiram*) and soft, for, otherwise, he would be uncomfortable<sup>2</sup>, and there is fear of his being disturbed in his study. In the next verse, Shri Krishna touches the subjects of Prânâyâma (*control of life-breaths*) and Dhyâna (*meditation of the Personal God*).

तत्रैकाग्रं मनः कृत्वा यतचित्तैन्द्रियक्रियः ।

उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥

**“ There, settled on his seat, making the mind one-pointed, restraining thought and the functions of the senses, he should practise Yoga for the purification of the Self (i. e., Reason). ”**

In asking him to sit there in the posture, which would be the easiest for him (*tatra upavishyâsane*), and to fix his mind exclusively on one point (*ekâgram manah*)

1 Cf. Aso yeneñ mâneñ prashastara / pavitra devâlaya kâñ gaṅgâ tira / kâñ guhâdika sthâna pavitra / nirbhayatara hoâveñ aiseñ // Aisâ pavitra sama desha pâhona / te thâñi ghâlâveñ gâ âsana / taliñ komala samâna kusha ghâlona / tyâvari ajina vyâghra kâñ mrigâcheñ // Tayâvari shuddha vastrâchi ghadi / baravi ghâluniyâ paravadi / ati uchcheñ âsana ulandi / nicheñ pâdi bhumi dosha // *Chitsâdânandalahari*.

2 Cf. Therefore it is quite necessary that we should find a posture in which we can remain long; that posture which is the easiest for each one is the posture to us. For one man it may be very easy to sit in a certain posture, but this may be very difficult for another.—*Swâmi Vivekânanda*.

Âsananuñ lakshanaja evuñ kahyuñ chbe ke *sthirasukhamâsanam* je sthira etale achala hoyâ ane sukhe kari shakâtuñ tathâ rakhâtuñ hoyâ te âsana.—*Drivedi*.



*kritvá*), the Blessed Lord suggests<sup>1</sup> Prânâyâma<sup>2</sup>, because, that would help him in subduing thought and the functions of the senses (*yatachittendriya kriyah*). The Yoga, which he is advised to practise for the purpose of purifying his Reason (*yunjyâdyogam âtmavishuddhaye*), is Saguna<sup>3</sup> Dhyâna ( *meditation of the Personal God* ). It cannot be Karma Yoga, because the Yogi is already ordered to be alone (*ekâki*) and without belongings (*aparigraha* ). It cannot be Hatha<sup>4</sup> Yoga, because it

1 Cf. Manâchi ekâgratâ karâvi / mhanatâñ prânâyâma suchavi / kiñ manâchi ekâgratâ vâvi / prânâyâmeñ // *Yathârthadipikâ*.

2 Cf. Its modifications are either external or internal, either long or short, regulated by place, time and number, either long or short. The other sort of Prânâyâma is restraining the Prâna by directing it either to the external or internal objects. By this covering (Raja and Tama) of the Chitta (which is made of Sattva) is removed.—*Pâtanjali*.

Apâne juhvati prânam...prânâyâma parâyanâh—*B. G. IV. 29*.

3 Cf. Yoga etheñ kavana / vâkhânâvâ tari te khuna / buddhichyâ shuddhicheñ bolatâñ kâraṇa / Saguna dhyâna suchavi // *Yathârthadipikâ*.

Chittâvalambaneñvina / jari na râhe sthiraṇa / tari Devâcheñ saguna / svarupa chintâveñ // Tetheñ hridayâchyâ shejârîñ / shodashopachâreñ pujâ kariñ / upâsâvâ Shri Hari / ananya bhâveñ // Rajastamiñ jaiñ maila / taiñ chitta vegeñ hoyâ nirmala / maga nirguniñ bhakti prabala / âpasayâñ hoyâ // *Vivekasindhu*.

“Na Te rupam na chākāro nāyudhāni na chāspadam / tathāpi purushākāro bhaktānām Tvam prakāshase //”

Yogi may use devotion as a means. This comes out very plainly in *Pâtanjali*. He has given many means whereby Yoga may be followed and curiously ‘devotion to Ishvara’ is one of several means.—*Introduction to Yoga by Mrs. Besant*.

Nirgunâchi prâpti Sagunâche yogēñ—*Ekanâtha Mahârâja*.

4 Cf. The practices of Hatha Yoga are very difficult and cannot be learnt in a day, and after all they do not lead to any spiritual growth. Many of these practices you will find in Dessarte and other teachers, such as placing the body in different postures, but the object in them is physical not psychological. There is not one muscle in the body over which a man cannot establish a perfect control; the heart can be made to stop or go on at his bidding and in the same way each part of the organism can be made

has no power to improve the Soul, although it may cherish the body. True Vairâgya (*dispassion*) consists not in leaving the wife and children, but in ceasing to love the body itself. This is the highest purity of Reason, which can be accomplished only by the Meditation of the Personal God. It is for this reason that, when the Sage Kapila<sup>1</sup> speaks of the Ashtânga Yoga in Shri Bhâgavata (*Dvitiya skandha*), he gives a detailed description of the Saguna Dhyâna for the benefit of his mother Devahuti. Shri Krishna has also, further on (*Ekâdasha shandha*), recommended the same course to Uddhava under similar circumstances. Now, if any one<sup>2</sup> were to ask why purification is again necessary to one, whose Reason, once purified, has already realized the Self, the answer may be given by the simile of uncooked rice, which requires to be washed over and over again before it is fit to be boiled. Shri Krishna describes the next step of Yoga, *viz.*, Dhâranâ (*concentration or meditation of the Impersonal God*), in the two following verses. As, however, it is not possible for the Yogi, whose mind is accustomed to meditate on the several limbs of the Saguna Image, to grasp the Nirguna Brahma all at once,

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to work at his bidding. The result of this part of Yoga is to make men live long. Health is the chief idea, the one goal of the Hatha Yogi. He is determined not to fall sick and he never does. He lives long,—a hundred years is nothing to him, he is quite young and fresh when he is 150 without one hair turned grey.—*Swâmi Vivekânanda.*

1 *Of. Ashtânga Yoga Bhâgavatî / Kapila Muni Devahutiprati / sânge tetheñ dhyeya murti / savistara sânge Mukundâchi // Dvitiya skandhiñ yechi riti / ekâdasha skandhiñ Uddhavâprati / jetheñ ashtânga tetheñ bolati purânântariñhi dhyâna Sagundacheñ // Yathârthadipikâ.*

2 *Of. Koni etheñ aiseñ bolati / tari he shuddhi konati / tândula kân-dile sadile tari dhuti / pâkasamayîñ vârañvâra // Yâ ârurukshuchi buddhi / jari pâvalicha âhe shuddhi / tari yogârudhatva siddhi / ghadâvi dhyâneñ Sagunâchyâ // Yathârthadipikâ.*

in order to enable him to concentrate his mind on one single point in himself<sup>1</sup>, he is first told to fix his gaze upon the tip of his nose.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।

संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥

प्रशान्तात्मा विगतभीर्ब्रह्मचाग्रिते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ १४ ॥

“ Holding the body, head and neck even and steady, (remaining) motionless, looking fixedly at the point of the nose, and not looking about in space, with Reason at peace, fearless, firm in the vow of the Brahmachâri (continence), he should restrain his mind, think on Me and sit down attuned, having full trust in Me.”

Before fixing his gaze upon his nose-end (*samprekshya nâsikâgram svam*), without allowing it to roam in all directions (*dishaschânavalokayan*), he has to hold his body<sup>2</sup>, head and neck (*kâyashirogrivam dhârayan*) straight (*samam*) and unmoved (*achalam*), because, thereby the mind remains steady (*sthirah*). When success is accomplished in this exercise, he is free to practise Dhâranâ<sup>3</sup> or concentration (*lit.* fixing the mind in the Self), which is described in the words ‘*Manah sañyamya*

1 *Of.* Âpali dhâranâ âpana / dharâvi he bânâvi khuna / âni nânâ avayava dhyânîñ jeñ nipuna / teñ chitta thârâveñ ekatra ॥ Yâ kâraneñ Kamalekshana / sâñgato svanâsâgranirikehana / kiñ dhyeya âpana hi khuna bânâvi sâdhakâ ॥ *Yathârthadîpikâ.*

2 *Of.* Shuddha jâgiñ, va ‘sh-rira, mana va dokeñ sama karuna’ he shâbda Shvetâshvataropaniṣhadâñtila âbeta.—*Gitârâhasya.*

3 *Of.* Athavâ dhairyeñ karuni heñ mana / svaruṣa dharije dâtuna / yâ nâñva dhâranâ he sâbhâveñ lakshana.—*Yogavâsisikṭha by Ranganâtha Svâmi.*

*Machchitto yukta âsita Matparah'*, i.e.<sup>1</sup>, controlling his mind and remembering Me, Who am the real thing in it, he should devote himself to the Self with a full Faith that through My Grace his efforts would be crowned with success. This, however, he would be able to do only when<sup>2</sup>, by steady practice in Dhyâna, his Reason becomes tranquil (*prashântâtma*) and his heart devoid of the fear (*vigatabhîh*) of failure in Yoga and when, by the strict observance of Yama and Niyama, he remains steadfast in his vow of continence (*Brahmachârivrate sthitah*). Now, if the Yogi is not disturbed in his concentration or worship of the Impersonal God by either sleep (*Laya*) or fancies (*Vikshepa*), the Dhâranâ may be called *Samâdhi* (absorption). Sleep is checked by regulated food and exercise, and fancies are avoided by the practice of Pratyâhâra (*abstraction*), which is one of the eight *ânegas* (parts) of Yoga. The former point is touched in the two verses following the next, which alludes<sup>3</sup>, briefly, to the Supreme Bliss that is in store for the Yogi who practises such a Dhâranâ<sup>4</sup>.

1 *Of.* Purvokta riti nishchita / mana sañyamuni vhañeñ Machchitta / mhanaje chittiñ prakâshaka atyanta / jo Mi smarâñeñ tyâ Mâteñ // Aisâ hoyâ tevhâñ yukta / mhanaje chitta svarupiñ prayukta / âni Matpara mhanaje Mâzâ bhakta / kiñ Micha para siddhi dâyaka jayâchâ // *Yathârthadipikâ*.

2 *Of.* Kiñ yama niyamânchiñ âñgeñ / purvârdhiñ tyâchiyâ prasañgeñ / suchavuni uttarârdheñ Shrirañgeñ / dhâranâ tyâchi varnili // Yâ shlokiñ Hari / dhâranâ bolilâ pari / samâdhi hechi dhâranâ jari / na yeti laya vikshepa // *Yathârthadipikâ*.

Yathâyathâtma parimriyate'sau Matpunyagâthâshravanâbbidhânaiñ / tathâ tathâ pashyati vastu suksmam chakshuryathaivânjana samprayuktam // *Shri Bhâgavata*.

3 *Of.* Yâ shlokiñ dhâranâ / bolili jyâchyâ antahkaranâ / tyâchyâ prâptichyâ vivarânâ / bolato yâ shlokeñ // *Yathârthadipikâ*.

4 *Of.* Dhâranâ is the intense and perfect concentration of the mind upon some one interior object, accompanied by complete abstraction from

Pratyâhâra is omitted for the present, because the Yogi, who is being described here, is supposed to be 'Matpara' and, owing to Divine<sup>1</sup> help, he is free from *Vikshepa* (fancies or outer attractions) and does not stand in need of it. Pratyâhâra is also not necessary in the case of a Yogabhrashta, or one who had a fall from Yoga in his past life. The subject<sup>2</sup>, however, is dealt with in this Chapter, immediately after completing the description of the spiritual course of the 'Matpara' Yogis, for the benefit of the Nirgunopâsakas (*Worshippers of the Impersonal God*), who may have commenced the study of Yoga in this life only.

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

**"Thus, constantly united with the Self, the Yogi, whose mind is controlled, attains Peace, which culminates in the Bliss of Emancipation and which is My own."**

The Yogi, who is ever attuned in this manner (*yunjannevam sadâtmânam*) with his mind restrained (*niyatamânasah*) in his Dhâranâ (*concentration*), enjoys the Bliss of Samâdhi<sup>3</sup> (*absorption*) and, in due course,

everything pertaining to the external universe or the world of the senses. Samâdhi is the state in which the ascetic loses the consciousness of every individuality including his own. He becomes—the All.—*The Voice of the Silence* by H. P. Blavatsky.

1 Cf. Teshâmaham samuddhartâ.—B. G. XII. 7.

2 Cf. Sañkalpa prabhavân kâmañstyaktvâ .....âtmanyeva vasham nayet—B. G. VI. 24-26.

3 Cf. Evam aisi dhâranâ / toñichi samâdhi bâne antahkaranâ / tevhañ yâ shântichyâ khunâ / to pâve // To pâvato parama shânti / nirvâna paramâ jisa mhanati / parama nirvâna bolati / kaivalyâteñ // Kaivalya teñ parama / jeñ shuddha nirguna Brahma / teñ sarvadâ sarvatra nirdharma / sphure spashta // Akhanda nirgunâchâ anubhava / tetheñ akhanda shânticheñ vaibhava / he Mâzi shânti hi pâvati mânava / yogeñ karuni // *Yathârthadīpikā*,

comes to (*adhigachchhati*) the Peace (*shântim*) of Living<sup>1</sup>-Freedom, which is known as *Nirvâna Paramâm* or *Kaivalya*, meaning, in plain language, the Nirguna Brahma (*Impersonal God*) itself. It is called My own (*Matsañsthâm*), because it is the Eternal Blissful Experience (*Akhandânandânubhava*) of the Saguna Brahma (*Personal God*). Now, Shri Krishna proceeds to suggest the easiest way to avoid *Laya* (sleep), as even a sincere devotee is likely to be disturbed by it in his Samâdhi on account of his close contact with the body, which is the result of his previous Karma.

नात्यश्नतस्तु योगोऽस्ति न चैकांतमनश्नतः ।

न चातिस्वप्नीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥

**“Yoga is not for him who eats too much, nor for him who does not eat at all; not for him who sleeps overmuch, nor for him who is (ever) awake. That Yoga, which destroys (all) pain, is for him, who takes due food and exercise<sup>2</sup>, who toils duly in all actions, and who sleeps and wakes (in) due (time).”**

It is impossible for one, who overloads his stomach (*nâtyashnatastu*), to devote himself to concentration (*yogo'sti*). If one is addicted too much to sleep (*atisvapnashilasya*), the purity of his Sattva, which is necessary for Self-realization, would be tainted by the quality of Tamas, and if he keeps excessive vigils (*jâgrato*), he would feel drowsy while practising Yoga. Similarly, he who

1 Cf. Jyâsa bâne hâ anubhava / tyâteñ sahaja shânti vaibhava / jivanmukta to mânava / mhanâvâ tevhañ // *Yathârthadîpikâ*.

Mokshâsa sâdhana asi Mâzi to shânti pâvato—*Samashloki*.

2 Cf. Vihâra jo pâdeñ apâdije—*Chitsadânandalahari*.

Vihâra gamanâgamana—*Yathârthadîpikâ*.

fasts too much (*anashnatah*) is also sure to be prevented by hunger from concentrating his mind. The word 'Yoga' applies to both Vyatireka and Anvaya Samādhi, but the word '*Ekānta*', which means end (of all phenomena<sup>2</sup>, like ornaments) into one (the real thing<sup>3</sup>, *viz.*, *Svarupa* or *Brahma*, like gold), refers particularly to Anvaya Yoga. By due food and exercise (*yuktâhâra vihârah*) is meant food and exercise of such kind and measure as would suit the constitution and circumstances of the Yogi concerned, and enable him to make his mind steady in the Self with the greatest ease and joy<sup>4</sup>. The same principle also applies to the performance of duties (*yukta cheshtasya karmasu*), whether religious<sup>5</sup> or natural, as well as to sleeping and waking (*yukta svapnâva-bodhasya*). All these things, therefore, must necessarily differ in different persons. One point here deserves special attention, *viz.*, that the Yogi should, on no account, devote more time to the observance of religious

1 Cf. Yoga shabda ubhayatrabi / ekānta shabda vishesheñ kâñhiñ / anvayâkade jaisâ taisâ nâhiñ / vyatirekâkade // Kiñ ekâ chitsvarupâûta / dise sarva jadâchâ anta / to yoga bolâvâ ekānta / jeñvi ekâ hemiñ nânâ alañkâra // *Yathârthadîpikâ*.

2 Or appearance called '*Erscheinung*' by Kant in his 'Critique of Pure Reason'.

3 Called '*Ding an Sich*' by Kant.

4 Cf. Aiseñ yuguticheni hâtheñ / jaiñ indriyâñ ope bhâteñ / taiñ santoshâsi vâdhateñ / manu chi kari // *Jñāneshvari*.

5 Cf. Taiseñchi karmâchyâ thâñi jâna / paramita oheshtâ karuna / pranava japa upanishatpathana / yuktachi jâna karâveñ // *Ohitsadânandalahari*.

Gâyatrîchâ japa uttama / to eka sahasra shata madhyama / kanishtha japâchâ nema / dashaka mâtira Shruti siddha // *Shruti*—'Sahasraparamâm devim shatamadhyâm dashâvarâm' / spashta Shrutichâ artha / evam shuddha chitta yogâbhyâsiñ kritârtha / agatyavidhi paripâlanârtha / karmeñ kari // Tyâûta gâyatricâ japa / karitâñ sphure jari svarupa / vigharaleñ âni thijaleñ tupa / bhinna nasati // *Yathârthadîpikâ*,

rites and ceremonies than what is absolutely necessary, for, his study of Yoga will surely do him greater good than anything else. While repeating the 'Gâyatri Japa' or 'Japa of Harinâma', if he remembers the Self and in his joy forgets the Japa, still, he gains the real purpose for which it is to be performed. He, who follows carefully the suggestions of Shri Krishna with regard to moderation in eating, etc., is alone able to practise this pain-killing Yoga (*yogo bhavati dukkhahâ*) and to secure the steadfastness of mind called *Samâdhi* (the last step of Yoga), which is described in the next verse.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥

**"When his mind, well restrained, is fixed on the Self and he is indifferent to all that is longed for, then, he is said to be attuned (enthroned<sup>1</sup> in Yoga)."**

Unless the Mind or Sattva of the Yogi is well purified<sup>2</sup> by the separation of Rajas (*senses* or *Indriyēn*) and Tamas (*sense-objects* or *Vishaya*), and he is quite free from even the least attachment to objects of desire (*nihsprīhah sarva kāmēbhyo*), his Reason can never become steady in the Self. For, it is impossible for the mind to remember the Self as well as the sense-objects at one and the same time. The moment, therefore, it thinks of some desirable thing for want of sufficient dispassion (*Vairāgya*), it loses sight of the Self, and then, there is

1 Cf. Agā! jevhāñ vishesheñ niyata / uktaparakāriñ nemileñ jeñ atyanta / teñ ātmasvarupīñcha thāre chitta / mhanāvā yogārudha tevhañ to yogi // *Yathārthadīpikā*.

2 Cf. Tari jayā kālāchyā thāñ / ati vairāgyeñ chitta viniyata pāññ / vishesheñ raja tama gele jayāche sarvahi / svachchha pāññ atishayesiñ // *Ohitsadānandalahari*.



no scope<sup>1</sup> left for concentration. The Yogi<sup>2</sup>, who is full of dispassion, however, having no outer attractions (*Vikshepa*), transcends the waking consciousness (*Jāgrityāvasthā*) as well as the dream consciousness (*Svapnāvasthā*), which appear in thought. Again, his strict observance of the rules of temperance enables him to avoid *Laya* or sleep and, thus, he goes beyond the deep sleep consciousness (*Sushuptyāvasthā*) too. His well-restrained Reason (*vinīyatam chittam*), therefore, is merged in the Self (*ātmanyevāvatishthate*), and the state of consciousness produced is called *Turyāvasthā*, which may be accomplished either by Vyatireka or by Anvaya. He is then said to be a *Yogārudha* (*Yukta ityuchyate tadā*). With regard to this last step (*Samādhi*) of the Yogi, the Shāndilya Upanishad says that it is the union of the *Jivātmā* (Individual Self) and the *Paramātmā* (Higher Self) without the three-fold state (*viz.*, the Knower, the Known and the Knowledge), and is of the nature of extreme Bliss and pure Consciousness. Shri Krishna explains, in the next verse, by a simile, how the Reason of the Yogi becomes steady in concentration.

यथा दीपो निवातस्थो नैगते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥

**“As a lamp standing in a windless place flickers not, such is declared to be the simile of this Yogi of**

1 *Of.* Durnivāryam manastāvadyāvattattvam na vindati / viditeturpare tattve mano naustambhakākat / *Yogavāsishtha.*

2 *Of.* Evam nihsprīhā na vikshepa / kiñ jyāsa āvade eka svarupa / laya parihārācheñ teñ jeñ rupa / teñ yuktāhāravihāratviñcha bolleñ // Evam vikshepa kalpaneteñ mhanati / tevhāñ svapna kiñvā jāgriti / kiñ nidreñtahi dekhati / nānārupeñ teñ svapna // Evam svapna āni jāgriti / kalpaneñta avasthā doni disati / nidrā mhanāvi nusati / te sushupti atyanta // Evam vikshepa āni laya / tevhāñ sphure avasthā traya / jevhāñ chitta avasvarupamaya / tevhāñ turyāvasthā chaturthiñ // *Yathārthadīpikā.*

**restrained mind, who is absorbed in the Yoga of the Self."**

The mind of the Yogi (*yogino*), before it practised the different steps of Yoga, was, as it were, trembling with the desire of sense-objects, just as a lamp does when it is exposed to wind. But, when it happens to be separated from the senses and their objects by the dispassion (*Vairāgya*) produced by Yama, Niyama and Dhyāna and directed towards the Self by the study (*Abhyāsa*) of Dhāranā (*yatachittasya*), it becomes steady in the Self (*yunjato yogamâtmanah*), also like the lamp which burns bright when it is sheltered from the wind (*yathâ dipo nivâtastho nengate sopamâ smritâ*). Now, a question<sup>1</sup> arises—why the study of Yoga is necessary when the purified mind of the Yogi, who has realized the Self, possesses sufficient dispassion? The answer is that, since the mind, after being accustomed throughout millions of lives to deal with nothing but forms of things, is now directed to the formless Impersonal God, it feels naturally a sort of restraint until it gets the taste of the inexpressible joy of Brahma by constant study. This joy<sup>2</sup>, Shri Krishna describes in the two following verses.

**यत्रोपरमते चित्तं निरुद्धं योगसेवया ।**

**यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥**

1 Cf. Pari vairāgya upaje jayāsa / samādhicha bânāvā tayāsa / karaneñ lāge kân abhyāsa / sthala aiseñ purvapakshācheñ // Vivekeñ vairāgya dhari / pari chittāsa abhyāsa ākārīñ / teñ yojitāñ nirākārīñ / kondani māni āpanāteñ // Teñ chitta ghadighadi / abhyāsiñ ghe svarupāchi godi / sthiratva bānatāñ na sodi / anubhava to ānandāchā // *Yathārthadīpikā*.

2 Cf. Agā ! jetheñ nirodhileñ chitta / uparamāteñ ase pāvata / mhanaje svarupīñ svarupamaya ase hota / jadavritti smarana tākuni // Jetheñ ātmayāchakaruni / chitta ātmākāra houni / ātmayācha māji ātmayāteñ lakshuni / santo-hateñ // *Yathārthadīpikā*.

सुखमात्यंतिकं यत्तद्वुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥

“That, in which the mind, restrained by the practice of Yoga, comes to rest; that, in which he, seeing the Self by the Self, is pleased in the Self; that, in which he experiences unending joy, which is beyond the senses, and which can be grasped by the Reason only; wherein once settled he moves not from the Truth.”

Where (*yatra*) the purified mind<sup>1</sup> (*chittam*), restrained by the practice of Yoga (*niruddham yogasṣvayā*), abandoning all recollection of its functions, ceases to work (*uparamate*), and where it, becoming the Self by means of the Self, is content with seeing the Self in the Self (*yatra chaivâtmanâtmânânam pashyannâtmani tushyati*)—for, it no longer sees the material world which is full of misery—there, he enjoys infinite happiness (*vetti yatra sukhmâtyantikam*<sup>2</sup>), which is called *Bhumâ*<sup>3</sup> in Sâma-veda. It transcends the senses (*atindriyam*), which are all finite<sup>4</sup> and, therefore, nothing but sources of pain, and

1 Cf. Na chakshushâ grihyate nâpi vâchâ nânayairdevaistapasâ karmanâ vâ / jnânâprasâdena vishuddhasattvastatastu tam pashyate nishkalam dhyâyamânâh // *Shruti*.

Na sadrisham tishthati rupamasya na chakshushâ pashyati kaschidenam / hridâ manishâ manasâbhiklîptam ya enam viduste amritâ bhavanti // *Shruti*.

Jetheñ âtmayâchakaruni / chitta âtmâkâra houni / âtmayâcha mâji âtmayâteñ lakshuni / santoshateñ // Jaise netra dîpeñcha karuni / dipâteñ pâhati jyâ sadaniñ / teñ sadanahi disenâ nayaniñ / dehâdi prapancha teñvâñ ye riti // *Yathârthadîpikâ*.

2 Cf. Nidrâdau jâgarasyânte yo bhâva upajâyate / tam bhâvam bhâvayan sâkshât akshayyam sukhamaśnute // *Yogavâsishtâ*.

Liyate sushuptantannigrihitamnalyate—*Gaṇḍa Pâdâchârya*.

3 Cf. Yo vai bhumâ tatsukham—*Shruti*.

4 Cf. Atha yadalpam tanmartyam taddubkham—*Shruti*.

is revealed to Pure Reason alone (*buddhigrāhyam*). Worldly happiness, however, differs from this spiritual happiness only as a drop<sup>1</sup> of water differs from the ocean. What is happiness then? It is nothing but *the forgetfulness<sup>2</sup> of everything*. When one secures, for instance, anything that is agreeable<sup>3</sup> to him, such as wealth, honour, sensual pleasure, &c., his mind is, for the time being, devoid of all ideas, and the natural state of the Self which he experiences, is called happiness. As soon as the wave of an idea intervenes, the happiness is destroyed. The period of happiness, therefore, lasts, as the Sage Vasishtha tells Shri Rāma in Yogavāsishtha, between the end of one state of consciousness and the beginning of another (*Nidrādaṁ jāgarasyānte &c.*). When the Yogi savours this Supreme Bliss, he gives up all thought of worldly pleasures and is unswervingly attached to it (*na chaivāyam sthitaschalati tattvataḥ*), as the flies are to sweets. People, therefore, fall from Yoga, simply because they do not get the true relish of this joy. And yet, one, who has got it, is also bound<sup>4</sup> to

1 Cf. *Etasyaivānandasyānyāni bhūtāni mātṛāni upajivanti—Shruti.*

Yāvanārtha udapāne sarvataḥ samplutodake tāvān sarveshu Vedeshu Brāhmanasya vijānataḥ // *B. G. II. 46.*

Wherever there is any bliss, that is a spark of that Eternal Bliss which is the Lord Himself.—*Swāmi Vivekānanda.*

To tuñ paramānanda sindhu / vishaya sukha teñ tuzā bindu / aiseñ numaje ajnāna mandu / mhanoni vishayiñ talamali // *Ānandasāgara.*

2 Cf. Sakalānchi je vismṛiti / ticha ānandāchi sthiti // *Ānandasāgara.*

3 Cf. Āpanāteñ priya jeñ kāñhiñ / teñ prāpta hotāñcha pāhiñ / dusari sphurti rāhata nāhiñ / teñcha tevhāñ sukha vāte // Te samayiñ teñ sukha bhāse / dusareñ sphuratāñcha nāse / ānanda to sāndhinta vilase / vivekeñ to jānāvā // Maithunāchyā antiñ / ji sakalānchi vismṛiti / ticha ānandāchi sthiti / anubhava dete sukhāchā // *Ānandasāgara.*

4 Cf. Aishā sukkeñ jari nivālā / prārabdha bhoga na sute tyālā / to bhoga sukha dukkha rupeñ bolilā / tarhi na chale heñ vade ātāñ yā shlokīñ // *Yathārthadīpikā.*

enjoy earthly pleasures and suffer pain, which fall to his lot as the result of his actions in past lives. Shri Krishna tells us, in the next verse, that, in spite of these enjoyments and sufferings, he does not waver at all.

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २२ ॥

“ Gaining which, he deems no other treasure greater than it; wherein fixed, he is unmoved even by heavy grief. ”

Having acquired the joy of the Self (*yam labdhvā*), he cannot dream of any acquisition transcending this (*aparam lābham manyate nādhikam tatah*). To him, there can be no comparison whatever between his own pure, unmixed happiness and the pleasures derived from the senses, which are full of the germs of pain. In the same way, when he is once harboured there (*yasmin sthito*), he cannot be stirred<sup>1</sup> or shaken off by even the direst pain (*na duhkkena gurunāpi vichālyate*) from that Bliss. In the next verse, Shri Krishna defines the Yoga, which produces such a beneficent result.

तं विद्यादुःखसंयोगवियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगो निर्विण्णचेतसा ॥ २३ ॥

“ That should be known to be named Yoga, in which there is a severance of union with pain. This Yoga should be practised with firm resolve with dauntless heart. ”

The four<sup>2</sup> verses from 20 to 23 form only one sentence. Pātanjali defines Yoga as ‘inhibition of the functions of the mind (*Chittavritti nirodhah*)’. When the

1 Cf. Kṛitakṛityam prāptam prāpaniyam ātmalābhānnaparam vidyate iti Smṛitiḥ.

2 Cf. He chāra shloka miluna ekacha vākya āhe.—*Gītārahasya*.

mind, i.e., Sattva, animated by the Self, runs after Rajas (senses) and Tamas (objects), its functions are called 'parāgvritti'. When it withdraws itself from them and turns back upon the Self, its function is called 'pratyagvritti'. As soon as the mind sees the Self, it merges into it, just as our sight, which is enabled to see different objects by the help of a lamp, sees nothing but the lamp, when it is directed to it alone. We are to understand (*vidyāt*) that the state of mind, which ceases to have its connexion with the senses and their objects, and thus breaks loose from pain (*tam duḥkha sañyogaviyogam*<sup>2</sup>), is called Yoga (*yoga sañjñitam*). To this the Yogi must cling (*yoktavyah*) steadfastly (*nischayena*) and undespondingly (*nirvinna chetasā*). The complete idea expressed in '*nirvinna*<sup>8</sup> *chetasā*' is that, by cultivating a thorough disgust for worldly things and pure Love for the Self, he should strive strenuously without caring for delay or difficulties. In the next three verses, Shri Krishna speaks of Pratyāhāra (*abstraction*) for the guidance of those Yogis<sup>4</sup>, who depend on their own efforts for success in their practice, as it is necessary for them. The step was, as already mentioned, omitted from the description of the '*Matpara*' Yogis, because they did not stand in need of it.

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1 Cf. Pratyagvritti svarupa / pāhatāñchi hoyā tadrupa / kiñ dṛishti pāhuñ lāge dipa / anyā na dekhe te samayīñ // Jyā dipaprakāśheñchi netra / pāhati padārtha chitravichitra / te pāhuñ lāgatāñ dipa mātra / padārtha tevhāñ na disati // *Yathārthadīpikā*.

2 Cf. Evam jadavritti sañyoga / tochi anādi duḥkha bhoga / tyā vṛttichā hotāñ viyoga / yoga bāne āyatāchi // *Yathārthadīpikā*.

3 Cf. Prapanchiñ vairāgya teñchi bhāgya / moksha sīñhāsaniñ bāṣavi // *Yathārthadīpikā*.

Alseñ vairāgya heñ kari—*Jñāneshvari*.

Bahu kāla lāgato mhanonī / kāñhi khedu maniñ na māvuni / manonigraha anudiniñ / ati jñāteni karāvā / *Chītsadānandalahari*.

4 Cf. Klesho'dhikatarasteshām.....dehavadbhiravāpyate—*B. G. XII, 5*.

संकल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ।

मनसैरेन्द्रियैश्च विनियम्य समततः ॥ २४ ॥

शनैःशनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिंतयेत् ॥ २५ ॥

यतो यतो निश्चरति मनश्चंचलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥

“ Casting out, without exception, all desires born of the fancies, and restraining the whole group of the senses from all sides by the mind alone, he should, step by step, become quiescent, by means of Reason controlled by steadiness ; and, making the mind abide in the Self, should not think of anything. Wherever the wavering and unsteady mind breaks forth, there he should ever restrain it and bring it back to the control of the Self alone.”

The Yogi is advised<sup>1</sup> to abandon altogether, one and all, the desires bred by dreams

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1 Cf. Agā ! sañkalpā pāsuni / je kāma sañskāra baisale marīñ / te sañkalpā pāsuni jāle mhanoni / mhanāve kāma // Tyā sarvāñ kāmāteñ / tākunī maga tyā manendriyānteñ / atyanta nemāveñ jīñ nānā vishayāñteñ / dhyāta hotīñ maniñ nighoni // Shravana manana nididhyāsa / tihñ prakāreñ buddhisa / dridha vase sañskāra rasa / ātmā aishā mhanoni // Chidātmāchi ātmā hā nischaya / joñ joñ kari toñ toñ tanmaya / hotāñ dhāranā teñchi boyā / ātmā pratyagātmācha mhanoni // Aishā dhāranēñkaruni / je buddhi ase nischaya dharuni / te buddhi dhriti grihitā mhanoni / mhanāvi agā ! // Tyā buddhikaruni uparamā / halu halu pāvāveñ gā Pāndavottamā ! / mhanaje yogā vāñchuni itara kāma / maniñ na dharane sarvathā // Evam ātmayāvinā / kāñhiñcha nalage aisi bhāvanā / teñchi uparamaneñ Arjunā / mhanuni suchavi Shri Krishna // Pāvoni aishā uparamāteñ / yogiñ yojitāñ manāteñ / ātmasvarupiñ buddhivanteñ / sthira karāveñ // Mana ātmatviñ karuni sthira / chintuñ naye kāñhiñ itara / ātma sphurana niranantara / yogiñ bāne aiseñ karāveñ // Jyā jyā padārthiñ mana / nighoni kari chintana / yogiyāñ houni sāvadhāna / tetheñ tetheñchi ātmatviñ yojāveñ // *Yathārthadīpikā*.

of wordly good (*sañkalpa prabhavān kāmānstyaktvā sarvānasheshatah*) and to withdraw the team of senses from their objects on all sides by the mind only (*manasaivendriyagrāmam viniyamya samantatah*), which being directed to the Self, no other thought should be allowed to touch it. If it be unwilling to forsake the sense-objects, owing to previous tendencies, the Reason, in whose power it is placed, should be made to exercise its authority and force it to remain in the Self. But, if the Reason itself believes in the reality of things, it would not care to control the mind. It is, therefore, also to be won over by 'Dhriti', that is, by a firm<sup>1</sup> conviction that the Soul itself is the Self. This, however, cannot be achieved without Shravana (*hearing*), Manana (*Conning*) and Nididhyāsa (*Self-contemplating*). With Reason thus emboldened (*buddhyā dhriti grihitayā*), the Yogi is asked to resolve slowly (*shanaih shanaih*) that he requires nothing but the Self and become tranquil by ceasing to think of sense-objects (*uparamet*<sup>2</sup>). He is then to fix<sup>3</sup> his mind steadily upon the Self (*ātma sañstham manah kritvā*) and dwell his thought on nothing at all (*na kinchidapi chintayet*). It may be pointed out here that the same quality of Sattva, which is called Mind (*manas*) when it thinks of the different objects of

1 Cf. Âtāñ niyamuchi hā yekalā / jiveñ karāvā āpulā / jaisā kritanischayācheyā tolā / bāhirā nohe || *Jñāneshvari*.

Atyanta dhairathi arthāt dhritie karine buddhi grihita etale dridha nischayavāli rahe tema karī.—*Deivedi*.

Ati dhairyayukta buddhi karuna / manonirodhana karāveñ—*Chitsadānandalahari*.

2 Cf. Uparama etale kevala nihsaṅga thai jai sarva uparathi vritti kheñchi lāi.—*Deivedi*.

3 Cf. Aiseñ teñ ātma sañstha mana karuni / sarvatra sarva vritti mātra tyajuni / svatah siddha ātmā mātrachi karuni / ānika manīñ chintuñ nako || *Chitsadānandalahari*.



the senses, is called Reason (*buddhi*) when it is able to determine that the Self alone is happiness and that the material world is nothing but misery. When the Sattva or mind, however, in spite of this resolution, cannot resist the temptation of hankering after the sense-objects for want of the support of the Saguna Brahma, Pratyâhâra<sup>1</sup> (*abstraction*) is the step recommended to the Yogi. It consists in reining back (*niyamyâ*) the active and wandering mind (*manaschanchalamasthiram*), which breaks from control, to the Self that exists in the very objects to which it may choose to run (*yato yato nischarati tatastato tadâtmanyeva vasham nayet*), as no thought can possibly arise without the light of the Self. If the mind, thus, stays there quietly and ceases to think of anything else, it may safely be said to have been won over. Otherwise, such a state of mind, which alone enables the Yogi to enjoy the infinite Bliss referred to in the twenty-first verse of this Chapter, must be acquired by constant practice. The nature of that inexpressible happiness, which he secures when his mind is fixed steadily upon the Self, is clearly defined by Shri Krishna in the next verse.

प्रशांतमनसं ह्येनं योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ २७ ॥

**“ The highest joy, free from the quality of the senses and sin ( i. e., the functions of the mind), comes to**

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1 Cf. Tathâpi heñ mana / abhyâsiñ karuñcha lâgo kâñhiñ chintana / tari râhoni sâvadhâna / pratyâhâreñ âvarâveñ mhane yâ shlokiñ // Jyâ jyâ padârthiñ mana / nighoni kari chintana / yogiyâneñ houni sâvadhâna / tetheñ tetheñchi âtmavîñ yojâveñ // Atmaprakâshâvinâ / kalpanâ toñ uthenâ / tetheñ tetheñchi tyâ manâ / pratyagvrittineñ yojâveñ âtmavîñcha // *Yathârthadîpikâ*.

Â pramâne nirodha samâdhi karatâñ yoginuñ chitta je je pāsâthi châlê te te pāsâthi tene pâchhuñ vali âtmâneja âdhina karavunñ,—*Devotedi*,

**this Yogi, whose mind is full of peace and who is become (one with) the Brahma."**

When the mind of such a Yogi is perfectly tranquil (*prashântamanasam*), he experiences the Supreme Bliss (*upaiti sukhamuttamam*). Its nature is described in two ways. It is, in the first place, said to be one which is not derived, like worldly happiness, from any of the objects of the senses, because, there the group of senses does not exist (*shânta<sup>1</sup> rajasam*). It is, thus, beyond the province of the senses. It is also said to be free from the functions<sup>2</sup> of the mind (*akalmasham*), which are called '*kalmasham*' (sin), because they are the germs of pain. As regards the Yogi, who enjoys this endless happiness, he is spoken of as *Brahmabhuta*<sup>3</sup>, that is, one who has become Brahma. In the next verse, Shri Krishna describes the Yogi, who has attained to Perfection by Vyatireka Yoga.

**युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।**

**सुखेन ब्रह्मसंस्पर्शमत्यंतं सुखमश्नुते ॥ २८ ॥**

**"The Yogi, whose mind is thus constantly attuned, freed from the sin (of forms), easily enjoys the infinite happiness of contact with Brahma."**

The Yogi, who abandons all thought of sense-objects (*vigataakalmashah*) and devotes his whole mind always to concentration (*yunjannevam sadâtmanam*), loses his

1 *Of. Shânta jetheñ rajoguna / mbanatâñ suchavi heñ nipuna / kiñ jetheñ nase indriyâñchâ guna / teñ sukha shânta raja mhanâveñ // Yathârthadîpikâ.*

*Vishayevîna sadâ svânandu—Ekanâthi Bhâgavata.*

2 *Of. Kiñ teñ sukha akalmasha / mhanaje nase jetheñ vritti kalmasha / kiñ upaje dukkhâcheñ kilbisha / jadavrittirupeñ // Yathârthadîpikâ.*

3 *Of. Jo kiñ svatâchi Brahma hoye / to sarva Brahmevina dujeñ na pâhe / tochi to jivanmukta nihsandeha / âna navhe jâna tuñ // Chit-sadânanâlahari,*

faith in the reality of things, which is the seed<sup>1</sup> of every possible sin (*kalmashah*), and enjoys (*ashnute*) with ease (*sukhena*) the endless Bliss (*atyantam sukham*), which springs from coming into touch with Brahma (*Brahma sañsparsham*). "One should earnestly practise this unconventional bliss", says<sup>2</sup> Shri Shankarâchârya, "until it will obediently spring up of its own accord in an instant at the will of the individual." Shri Krishna has, so far, been describing the Vyatireka Yoga, which consists in separating oneself from the functions of the mind. When this Yogi, however, rises from his Samâdhi and opens his eyes, he cannot help seeing the world outside and feeling that it is real. Under these circumstances, how can he be said to enjoy Living-Freedom (*Jivanmukti*), which is mentioned to be his privilege in the preceding verse? The Blessed Lord, therefore, describes, in the next verse, his Anvaya<sup>3</sup> Yoga, to which, when indirect reference was made in the twenty-sixth verse regarding Pratyâhâra (*abstraction*), it looked like only a means of Vyatireka Yoga.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

1 Cf. Sakala kalmashânceñ bija / mula vâsanâ je sahaja / te geli aiseñ Adhokshaja / suchavi etheñ // Parantu ughaduni netra / dekhela jevhâñ jaga vichitra / tevhâñ prapancha sarvatra / disoñ lage sâchasâ // Âni purva shlokiñ Shripati / bole jivanmukta sthiti / yogâchi toñ bolilâ riti / vyatirekamâtra // *Yathârthadipikâ*.

2 Cf. Imam châkritrimânandam tâvatsâdhu samabhyaset / vashyo jâvat kshanâtpuñsah prayuktah sambhavet svayam // *Aparokshâmbhuti*.

3 Cf. Kiñ 'yato yato nischarati' / yâ shlokiñ anvayâchihî riti / dâvili pari vishada sthiti / bolilâ nâhñ // Kiñ jeñ jeñ kalpi mana / tetheñ tetheñ âtmachintana / karitâñ svarupiñ thâre heñ sâdhana / vâtaleñ // Evam vyatireka yoga / varnilâ jetheñ vritti viyoga / âtân anvaya yoga tyâchâcha Shrirânga / varnitase yâ shlokiñ // *Yathârthadipikâ*.

**“ He, whose Self (purified Reason) has been attuned by Yoga, viewing all with eye of sameness, see the Self abiding in all beings and all beings in the Self.”**

Just as we find water in the waves and waves in the water, so does the Yogi, whose Reason has become steady<sup>1</sup> (*yogayuktâtâmâ*) realizes (*ikshate*) the Self in everything (*sarvabhutasthamâtmânâ*) and everything in the Self (*sarvabhutâni châtmani*). It may be said, however, that it is not possible to see the spirit in matter, which is entirely different from it in appearance. But the difficulty is solved in this way, that, although pieces of ice are hard and do not resemble water at all, yet, our experience is that they are nothing but water. Similarly, sugar and articles made of sugar appear to the sight as distinct things, but to the taste they are the same. Therefore, to the questions put by Arjuna in B. G. II. 54, as to how one, whose Reason has become steady (*Sthita-prajna*), talks, sits, etc., the replies given by Shri Krishna suggest that he is steeped in this Anvaya Samâdhi. Thus, when he is required to mingle in the affairs of the world in order to pay the penalty of his deeds in previous lives, he sees the same Self everywhere (*sarvatra<sup>2</sup> sama darshanah*). But, this he would be able to do, only by the practice recommended in the verse which treats of Pratyâhâra (*abstraction*). When the mind breaks from control, the Yogi is advised there freely<sup>3</sup> to

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1 Cf. Taisâ âtmâcha sakala / pari chitta vishaya bhâveñ vikala / teñ tyâ yogēñ nischala / to yogayuktâtâmâ mhanâvâ || *Yathârthadipikâ*.

2 Cf. Bhutânicheni anekapaneñ / aneku nohe antashkaraneñ / kevala ekatvachi Mâzeñ jāne / sarvatra jo || *Jñāneshvari*.

3 Cf. ‘Yato yato nischarati’ / yâ shlokiñ Shripati / mhane jeñ jeñ mana chinti / tetheñ tetheñchi yojâveñ âtmatviñ || *Evam nirodhitâñ vritti /*

imagine the world of forms and see the Self everywhere in it, as we see water in the waves. In fact, the force of habit is so powerful, that it happens that by practice the Yogi sees<sup>1</sup> first the Self and then the material forms, just as we see first the water in the waves and then our attention is drawn to the form of the waves.

Unless a Yogi reaches this state, he cannot be called a *Jivanmukta*. The Shruti<sup>2</sup> says that if the aspirant acquires Anvaya Knowledge and does not forget it, he kills Desire (*pāpmāno*<sup>3</sup>) and enjoys Living-Freedom. But, about the Vyatireka Yogi, it<sup>4</sup> says only that he fears no one (*Na bibheti kutaschana*), which means he obtains Salvation. For if, after Self-realization, no attempt is made to destroy the Mind by the practice of Yoga, the Jnâni will have surely to take<sup>5</sup> birth again. The

anāvāra houñ lāgati / tevhāñ kalpuni jagadākriti / sarvatra ātmā pahāvā /  
*Yathārthadīpikā*.

Maga mokaleñ jetha jāila / tethauni niyamuchi gheuni yeila / aiseñchi  
sthairyāchi hoila / save eā // *Jñāneshvari*.

1 Cf. Kiñbahunā ādhiñ jala dise / tevhāñ tarañgākāra gavase / aisā  
anubhavāchā thasā baise / pāhatāñ ye riti // *Yathārthadīpikā*.

2 Cf. Vijnānam Brahma chedveda tasmāchcheuna pramādyati /  
shariram pāpmano hitvā sarvāṅkūmān samashnute //

Evam kathina anvaya jñāna / jñāneñ vishvarūpa Brahma vijnāna /  
taiseñchi jñāni karaneñ jatana / kathina atyanta // Heñhi aiseñ jāne /  
jñānihi jari akhandatā bāne / tari sharira asatāñchi to mukta mhane / he  
Shruti aisi Brahmalalichi // *Yathārthadīpikā*.

3 Cf. Pāpmānam prajāhi hyenam jñāna vijnāna nāshanam—*B. G.*  
*III, 41*.

4 Cf. Yato vācho nivartante aprāpya manasā saha / ānandam  
Brahmano vidvāna bibheti kutaschana //

Ātāñ 'yato vācho nivartante' / heñ Shruti phala jeñ bolate / tetheñ punar-  
janmanivritti hote / pari jivanmukti tyācha yogēñ sādhenā // Vyatireka  
āni anvaya yoga donhi / ekahi bānatāñ yā dohiñ madhuni / mukta  
nischayeñ mhanuni / janma maranāsa to bhinā Shruti mhane // *Yathārtha-  
dīpikā*.

5 Cf. Kiñ jñāna zāliya upari / chitta nāsha nohe joñ vari / punhā

two means for the destruction of mind, therefore, suggested by the Sage Vasishtha to Shri Râma in the Yoga-vâsishtha, are the two Yogas 'Vyatireka' and 'Anvaya', which are called there 'Yoga' and 'Jnâna', respectively. The former is defined as the inhibition of the functions of the mind (*Vritti nirodhah*), and the latter as seeing the essence of things (*Samyagavekshanam*). If you show a piece of cloth to any one and ask him what it is, he will say that it is cloth. He may happen to be a child, who has no idea whatever of the thread of which it is made, or a grown up man, who knows the thread and yet, who is not careful to observe it in the piece of cloth. The latter resembles a Yogi, who has realized the Self, but who is unable to see it in the Universe. Without Anvaya Yoga, therefore, duality cannot vanish and Living-Freedom cannot be enjoyed, although the destruction of mind and Salvation can be secured by either of the two ways. If any description of a

garbhavâsa udarîñ / honârachî tyâlâ mâtechyâ // Tyâ chitta nâshâsa he donhi / upâya asatî mhanoui / Yogavâsishthiñ Vasishtha Muni / bole Shri Râmâteñ doñ shlokin //

Yogavâsishtha Shloka—

Dvau kramau chitta nâshâya yogo jñânancha Râghava / yogo vritti nirodhohi jñânam samyagavekshanam // Asâdhyah kasyachidyogo kasyachij-jñânanischayah / prakârâu dvau tatah sâkshâjjagâda paramah Shivah //

'Dona krama chitta nâshâche / agû Râghavâ ! bolile sâche / eka yoga eka jñâna aiseñ svavâche / parama Shiva vadali, mhane Vasishtha // Tyâñta yoga mhanaje vritti nirodha / jñâna mhanaje anvaya bodha / samyagavekshana shabdâchâ shoïha / karitâñ anvaya yoga siddha hoto // Kiñ samyagavekshana / mhanaje bareñ nirikshana—*Yathârîhadîpikâ*.

Âni Shrimachchhankarabhagavatpujya pâda / tayâcheñ mata aiseñ ase vishada / adhishtâna jñâna dridha nîrbâdha / asatâñ hoyâ bâdha kalpitâchâ // Mana hi drishya bâdhita hoye / anâyâseñchi nâhiñseñ hoyâ / maga nirodha karâvâ koneñ kâya / svatahsiddha pâheñ svayêñchi lâbhe // *Ohitsadânandalahari*,

Vyatireka Yoga includes the enjoyment of Living-Freedom, it must be distinctly understood that he has mastered the Anvaya<sup>1</sup> Yoga also. Now, a question arises whether an Anvaya Yoga also stands in need of the Vyatireka Yoga for obtaining Living-Freedom. Shri Krishna answers the query in the negative, and tells us, in the following verse, that nobody, who only attempts to see the Saguna Brahma everywhere, ever falls<sup>2</sup> from Yoga.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥

**“Whoso sees Me everywhere and sees everything in Me, I never let him go, nor does he ever lose hold of Me.”**

The meaning<sup>3</sup> of this verse is that one, who only begins to see the Saguna Brahma everywhere (*yo Mâm pashyati sarvatra*) and this diversified world in Him (*sarvancha Mayi pashyati*), though he may not have reached the stage of a Yogârudha, does not stand in any danger of falling from Yoga, because, the Saguna Brahma does not lose hold of the aspirant (*tasyâham na pranashyâmi*), and the aspirant too does not loosen hold upon Him (*sa cha Me na pranashyati*). For, if the Jnâni is supposed to be already enthroned in Yoga, where is the propriety of saying, ‘I am kind, *i. e.*, never

1 Cf. Kotheñ vyatireka yogi / varnunihi tyâ lagiñ / jivanmukti varnili jagiñ / tari anvaya yoga hi tyâsa asela jânâveñ // *Yathârthadîpikâ*.

2 Cf. Tasmât sarvâtmaka dhyâneñ yogabhrashta navhe kadhiñ // *Samashloki*.

Yastu sarvâni bhutâni âtmanyevânupashyati / âtmânâma sarva bhuteshu na tato vijugupsyate // *Shruti*.

3 Cf. Agâ! Mâteñ pâhe sarvatra / âni Majamâji heñ sarva vichitra / pâhe hâ yogâramhha mâttra / jo kari // To yogârudha nase jari jâlâ / yogabhrañsha na ghađe kadâpi tyâlâ / kiñ Mi maga tyâ yogiyâlâ / antara

invisible, to him (*tasyâham na pranashyâmi*)? He is, therefore, one who, after Self-realization, practises the Anvaya Yoga and worships the Saguna Brahma. The Worshippers of the Nirguna Brahma are generally engaged in the Vyatireka Yoga, whereas the Worshippers of the Saguna Brahma are fond of the Anvaya Yoga only. In the preceding verse, therefore, when Shri Krishna says that the Yogi sees the Self (*âtmanâm*, i.e., *Nirguna Brahma*) in all, He refers to one, who is a Lover of Vyatireka Yoga but who practices Anvaya only for the purpose of securing Living-Freedom. He depends upon his own efforts and he neither expects nor gets any assistance from the Personal God. The Yogi spoken of in this verse is said, however, to see 'Me' (*Mâm* i.e., *Saguna<sup>1</sup> Brahma*) everywhere and, thus, both of them can never be cut off from each other. This is the result of the Personal God being of the nature of the Kalpavriksha<sup>2</sup>. Shri Krishna describes, in the next verse, the facility with which such a Yogi attains to Perfection.

nedi kadâpi || Âni hâ jnâni / sarvâtma yogi hi houni / abhyâsa karitâni lâgalâ  
bhajaniû / Sagunâchhiyâ || Kiû je nirgunâchhi dhyâti / tyâûsa vyatireka yogiûchha  
atyanta ratî / je jnâni Saguna bhajati / tyâûsa âvadi anvaya yogûchhicha  
atyanta || Ata eva purva shlokeû karuni / 'sarvabhutasthamâtmanâm'  
mhanoni / âtmadarshanâchhi boloni / yâ shlokiû 'Mâten' sarvatra jo pâhe  
mhanatase || Kiû âtmâ sarvatra dise / tochi âtmâ Saguna Paramâtmâ ase / aisi  
sarvabhutitî samarase / bhakti Mâzi hâ bhâva || *Yathârthadipikâ*.

Tochi Ishvara hâ Krishnamurti / jyâchhi kripâ sâdhâvi sarvârthi / teneû  
sarva kâryeû siddhi pâvati / svayeû na lâgati klesha karaneû ||  
*Ohitsadânandalahari*.

He has access to Me and I am kind to him.—*Telang*.

1 Cf. 'Vâsudevah sarvamitî'—*B. G. VII. 19*, and 'Ananyenaiva  
yogena Mâm dhyâyanta upâsate'—*B. G. XII. 6*.

2 Cf. Ye yathâ Mâm prapadyante—*B. G. IV. 11*.



सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥

**“Whoso takes his stand on oneness (with Me) and worships Me abiding in all beings, that Yogi lives in Me, whatever may be his mode of living.”**

The Personal God (*Saguna Brahma*) imagines all beings and dwells in them. By the *Vyatireka* Knowledge, the Yogi<sup>1</sup> realizes Him to be the Self, who is naturally dearer to everybody than anything else. Wife, children, wealth and fame are all evidently dear for the sake of the Self. When the Yogi, therefore, identifies his Self (*ekatvamāsthitaḥ*) with the *Saguna Brahma*, enshrined in all (*sarvabhūtaasthitam*), and worships Him (*Mām bhajate*), he is said to live in Him (*Mayi vartate*), no matter what his life may be (*sarvathā vartamāno*<sup>2</sup>). Just as one, who has quaffed a cup of nectar, has no fear of death even if he were to take a dose of poison, so, the Worshipper of the Personal God, who has realized the essential unity of everything (*Sarvātmabhakta*<sup>3</sup>), whether he does or abandons all action,

1 Cf. *Agā* ! Mi sarva bhūtāṁ aseṇ / sarva kalpāni sarvāṁtā vaseṇ / tochi  
•Mi ātmā āpalā aseṇ / vyatirekeṇ kalaleṇ jāyāsi // To sakalāhuni priya / āpalā  
ātmā hā nischaya / kiñ putra kalatra ityādi boyā / priya tyācha ātmayā  
kāraueṇ // Ekatva tyā Majasi aiseṇ / anushthuni sarvātma bhaktiraseṇ / to  
bhaje yogi oraseṇ / nivritti mārgēṇ // *Yathārthadīpikā*.

Ekatva buddhi manānta thevuna sarva bhūtānta asanāryā Malā  
(*Parameshvarālā*) jo bhajato.—*Gītārahasya*.

2 Cf. Jānōni nenateṇ kari māzeṇ mana / Tuzi premakhuna deuniyāñ //  
Maga mi vyavahāriṇ asena vartata / jeviṇ jālā ānta padmapatra // Aikōni nāikeṇ  
nindāstuti kāñiṇ / jaisā kāñi unmani yogirāja // Dekhōni na dekheṇ prapancha  
hā drishti / svapnīcheyā srishti chevilyā jeviṇ // *Tukū* mhanē aiseṇ  
jālyāvāñchuna / karaneṇ teṇ teṇ sina vātatase //

3 Cf. Sarva karmāñcheyāni tyāgeṇ karuṇi / Yājñavalkyādi aisā varte  
janiṇ / athavā sarva karma ācharōni / varte bhavvaseni Janakādikāñ aisā //  
Athavā prasiddheṇ karuṇa / Dattātreyādikāñ aisā varte jāna / sarvathā ena  
kena prakāreṇ karuṇa / vyavahāraṇa asatāñhi // *Chitsadānandālahari*.

has no danger at all of falling from Yoga, because, he dwells and lives in Him. This shows the extreme Love of the Yogi to the Lord, for, without it, his mind would never remain steady in Him even for a moment. Therefore, as one, who loves gold, views the same in all ornaments, so does the votary of God discern Him in the various forms, such as those of wife, children, etc., which appear before him. Under these circumstances, how can they affect him in any way? Thus, Anvaya Yoga is proved<sup>1</sup> to be superior to Vyatireka Yoga, because, it not only gives Living-Freedom to the Worshipper of the Saguna Brahma, as it does to the Nirgunopâsaka Yogi, but it also enables him to realize His manifestation in the Universe (*Parâ Bhakti*). The Worship of the Personal God by the Anvaya Method is esteemed as our highest duty in Shri Bhâgavata<sup>2</sup> and was practised by the Prince of Lovers, Pralhâda, and the Crown of Saints, Tukârâma, as may be seen from the following quotations<sup>3</sup>.

It may be mentioned here that in the Bhagavad-Gîtâ, as a rule, the word '*Âtmānam*' used in verses 28 and 29 and the word '*Mām*' used in verses 30 and 31 refer to the Nirguna Brahma or the Impersonal God and the Saguna Brahma or the Personal God, respectively.

1 Cf. *Âni vishva Bhagavadrupa nîpuna / pâhe heñ parama bhakti yogâcheñ lakshana / yâ bhâveñ Kamalekshana / shreshthatva anvaya yogâcheñ bolilâ ||* *Evam bhakta anvaya yogi / tyâ ekânta bhaktisa upayogi / âni avyak-topâsakûlâgiñ / dvaitanâshaka hâchi yoga || Yathârthadîpikâ.*

2 Cf. *Etâvâneva loka' smin puñsah svârthah parah Smritah / ekânta bhaktir Govinde yatsarvatra tadikshanam ||* *Sarvabhuteshu yah pashyed Bhagavadbhâvamâtmanah / bhutâni Bhagavatyâtmanyesha bhâgavatottamah ||*

3 Cf. *Pralhâdâpari sarvân bhutîn pâhasi Naraharilâ / taricha Hari deila bheti tulâ || Amritârâya.*

*Godapaneñ jaisâ gula / taisâ Deva zâlâ sakala || Âtân bhajoñ kavane pari / Deva sabâhya antariñ ||* *Udakâ vegalâ / navhe taraûga nirâlâ ||* *Hema alaûkâra nâmiñ / Tukâ mhauc taisc âmhi ||*

"If you see the Personal God in all beings, like Pralhâda, then alone He will be visible to you."  
—*Amritarâya*.

"As molasses is nothing but sweetness, so has everything become God. How am I now to worship (Him)? God is everywhere in and out. The wave is not a bit different from water. Gold is ornament in name; so are we, says *Tukâ*."

In order to encourage the Anvaya Yogi, who attains to Perfection, to help mankind in crossing over this ocean of grief, Shri Krishna expresses, in the next verse, His full regard to those, who show kindness to all beings by increasing their happiness and relieving their pain.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

"Whoso sees the same, O Arjuna !, on all sides, comparing all pleasure or pain with his own, is deemed the best<sup>1</sup> of Yogis."

The Yogi, who sees the Lord in everything, is considered best (*paramo matah*) only if he views the Individual Souls with an eye of kindness. Even a perfect Yogi is aware of the pangs of hunger and thirst and the satisfaction which food and drink afford. He must, therefore, knowing that whatever is pleasant or painful to himself is also pleasant or painful to others (*sukham vâ yadi vâ duhkham*), put himself in their place (*âtmaupamyena*) and give every being as much relief from pain

1 Cf. Agâ Arjunâ ! yogi / Maja sarvatra pâhonihi jagiñ / jari dayekaruni jivâlâgiñ / sarvatra pâhe // Tari to yogi atyanta / thora âni Maja sammata / mhanoni yâ bhâveñ Bhagavanta / dayâlutva riti tyâchi varnito // *Yathârthadipikâ*.

He Arjunâ ! sukha aso vâ duhkha aso, âpalyâ pramâneñ itarânân ashâ (*âtmaupamyâ*) drishtineñ jo sarvatra sârahkeñ pâhuñ lâgalâ to yogi parama mhanaje utkrishtha mânilâ jâto.—*Gîtârahasya*.

and as great pleasure as lie in his power ( *sarvatra samam pashyati* ). It is needless to say that he ought not to be instrumental in causing even the least hurt to any living being. A practical illustration of the point urged in this verse was given by the Mahomedan Saint Shekh Mahamadbova.

When he was a boy, his father, who was by profession a butcher, gave him a knife and asked him to kill a hen. As he had a very kind heart, he tried the knife on one of his own fingers and he naturally felt unbearable pain. He threw the knife at once, and left his father's house to join the Hindu Saints who lived in the neighbourhood. In their company, he studied philosophy and acquired practical Knowledge of the Self. He has left us a beautiful translation in Urdu of such a difficult work as Yogavâsishtha. The golden rule<sup>1</sup> of 'doing all good and no harm to others' is the substance of all the Puranas of Vyâsa. If the Yogi is a rich man, then only he would be able to supply the wants of the poor, but if he is poor himself, what is he to do? The answer is, that he must utilize the wealth of body, tongue and mind, and especially that of the spiritual Knowledge he possesses, in making the world happy, and not allow himself to be absorbed in his own Bliss. He must recall to his mind the days when, through Ignorance, he

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1 Cf. 'Ashtâdasha purânânâm sâram sâram samuddhritam / paropakârah punyâya pâpâya para pidanam //'' In daily life this (love) means two things : first, that you shall be careful to do no hurt to any living thing ; second, that you shall always be watching for an opportunity to help.—*J. Krishnamurti.*

Rejoice with them that do rejoice, and weep with them that weep.....Dearly beloved, avenge not yourselves, but rather give place unto wrath ; for it is written ' Vengeance is Mine ; I will repay ', saith the Lord. Therefore, if thine enemy hunger, feed him ; if he thirst give him drink.—*Romans, XII. 15-20.*

himself was troubled with the worries of life, and suggest to the weary Souls the means, such as Love<sup>1</sup>; Discrimination, Self-control and others, which destroyed pain and secured for him eternal happiness. It is for this reason that Swâmi Vivekânanda says:— “The highest of gifts is the giving of spiritual knowledge, the next, is the giving of secular knowledge and the next, is saving of life; the last, is giving food and drink.” The Saint Tukârâma expresses<sup>2</sup> a wish that he may be permitted to enjoy the privilege of becoming the slippers of such meritorious and benevolent Yogis, who impart sacred instruction to men and women, so that he may have an opportunity of coming âlways in contact with their holy feet. This is the pious work a *Sthitaprajna* is asked to do in the Bhagavad-Gîtâ, which, in the words of Babu Aurobindo Ghose, would never “send Buddha back to his wife and father and the Government of the Sakhya State, or direct a Râmakrishna to become a Pandit in a vernacular school and disinterestedly teach little boys their lessons, or bind down a Vivekânanda to support his family and for that to follow dispassionate the law or medicine or journalism.” If the Yogi does not do this, he will be in the position of an emperor, who allows his friends and relatives to beg for alms. He is, however, able to do his work satisfactorily, because, he always wields the weapon of Forgiveness. “Those who wield the weapon of Forgiveness—what can the wicked do to them? If a forest fire breaks out where there is no grass, it must die out of its own accord. *Tukâ* says, Forgiveness benefits all mankind; practise it continually

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1 Cf. Ya idam paramam guhyam Madbhakteshvabhidhâsyati / bhaktim Mayi parâm kritvâ Mânevâishatyasañshayah || *B. G. XVIII. 68.*

2 Cf. Tîñchi punyavanteñ para upakâri / prabodhiti nâri nara lokâñ || *Tukâ* mbane tyânche pâñi pâyaposa / houniyâ vâsa karina tetheñ ||

and make yourself happy." Now, Arjuna, thinking that Anvaya Yoga is not possible for him to accomplish, gives vent to his feelings of disappointment, in the next two verses, in order to enlist the sympathy of Shri Krishna.

अर्जुन उवाच—योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चंचलत्वात्स्थितिं स्थिरां ॥ ३३ ॥

चंचलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

“**○ Madhusudana (Slayer of Madhu)!**, owing to restlessness, I see no fixity in this Yoga by sameness, now taught by Thee. The mind, **○ Krishna<sup>1</sup>**, is verily restless ; it is tumultuous, strong and stubborn ; I think it as hard to curb as the wind.”

By using the word *sâmyena*<sup>2</sup> (sameness), Arjuna refers to the Anvaya Yoga treated of in verses 29 to 32 (*yo'yam yogastvayâ proktah*). He thinks it impossible for him to realize it (*etasyâham na pashyâmi sthitim sthîrâm*), in consequence of the fickleness (*chanchalatvât*<sup>3</sup>) of mind. He further complains that the mind (*manah*) is not only fickle (*chanchalam*), but also boisterous (*pramâthi*<sup>4</sup>), in as

1 Cf. *Vigraha*—Svabhaktânâm pâpâdidoshân krishati nivârayati asau Krishnah / svabhaktânâm purushârthân âkarshayati prâpayati asau Krishnah iti //

2 Cf. Tuja nitya muktâ sarva sugama / pari maja atyanta vâte durgama / jo hâ anvaya yoga sarvottama / boliyelâ Tuvâñi // Yoga bolalâsi doni / tyâñta hâ âlikade sâmyeñ karuni / 'sarvabbutasthamâtmanam' mhanoni / yâ shlokâpâsuni vadâlâsi yoga // *Yathârthadîpikâ*.

3 Cf. Heñ mana kaiseñ kevadeñ / aiseñ mhane paoñ tari na sañpade / yarhaviñ râhâtavayâ tokadeñ / tralokya yeyâ // Mhânauni aiseñ kaiñ ghadaila / jeñ markatâ samâdhi eila / kâñ râhe mhanitalâ râhila / mâhâvâtu // *Jñâneshevari*.

4 Cf. Aji Krishnaji ! heñ mana / parama chanchala âni mathana / karuni indriya kâstâncheñ dahana / kari vivekâcheñ // *Yathârthadîpikâ*.

much as it stirs the senses and destroys discrimination. It is, besides, so powerful and obstinate (*balavaddridham*<sup>1</sup>) that he deems it as difficult to restrain it (*tasyâham nigraham manye sudushkaram*) as to hold back the wavering wind (*vâyoriva*). The object of Arjuna in mentioning these difficulties is, that the Merciful Master may be pleased to suggest a remedy to avert them. In the next two verses, Shri Krishna admits the difficulties pointed out by the Disciple, and teaches him how to govern the mind and acquire the Yoga.

श्रीभगवानुवाच—असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौंतेय वैराग्येण च गृह्यते ॥ ३५ ॥

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यतात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ३६ ॥

“ Undoubtedly, O Mahâbâho (Mighty-armed)!, the mind is fickle and difficult to curb, but, O Kaunteya (Son of Kunti)!, it may be restrained by constant practice and dispassion. Methinks, Yoga is hard to attain for one who is uncontrolled, but for him who is master of himself and strives, it can be attained by (proper) means. ”

There is not the slightest doubt (*asañshayam*) that to conquer mind, fickle as it is, is a hard<sup>2</sup> nut to crack

Âni kevala chanchala hi nase / atyanta heñi pramâthi jāna sarvâñshoñ /  
sharira indriyâñsi kshobha karitase / svabhâvochi ase yayâchâ || *Chitsadâ-  
nandalahari.*

1 *Of.* Heñi balavanta nâvare / dharuñ jâtân adbika bâvare / mota  
bândhoñ jâtân bhare / gaganîñ jaisâ mahâ vâyu || *Yathârthadipikâ.*

Âni atidridha hi ase sarvârthiñ / vishaya vâsanâ sahasreñ abhedya ati /  
jaiseñ nâgapâsha shastreñ na toditi / taisi gati manâchhiyâ || *Chitsadânanda-  
lahari.*

2 *Of.* Apyabdhipânân mahato merorunmulanâdapi / api vahnya-  
shanâtsâdho vishamaschitta nigrahah || *Yogavâsisikha.*

(*mano durnigraham chalam*), but in history we find that even invincible fortresses were captured by great heroes. Arjuna is, therefore, encouraged to undertake the conquest of the mind by the two<sup>1</sup> appellations 'Mahâbâho' (Mighty-armed) and 'Kaunteya' (Son of Kunti). The former refers to his past achievements, and the latter to his being born of a lady, who herself was a Jnâni and a Lover of Shri Krishna. One, who is diligent in doing his duties in the world, naturally acquires habits, which help him greatly in his spiritual progress. But, without the two means<sup>2</sup> of constant Practice and Indifference to worldly objects, it is not possible to govern the mind (*abhyâsena tu vairâgyena cha grihyate*). As soon as one realizes the Self, his duty is always to direct the mind to the Self, either in his body or in the Universe. For, what matters it to a thirsty man whether

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1 *Of.* Mahâbâho! mhanoni / gudha bhâva dâvi yâ vachaniñi / kiñ ajiñkahi yâ bâhuñ karuni / jñikileñ tuvâñ // Âni tuñ Kaunteyâ / âmachi âta Kunti tichâ tanaya / parama samartha houni kâya / lekhâ dharisi manâchâ // Agâ! jo prapanchiñi daksha / tochi paramârthiñi sâdhila moksha / mana jñikavenâ aisâ hâ paksha / tuja yogya navhe hâ bhâva // *Yathârthadipikâ*.

2 *Of.* Upavishyopavishyaiva chittajneva muhurmuḥ / na shakyaṭe mano jetum vinâ yuktimaninditâm // Ankusbena vinâ matto yathâ dushtamatangajah / adhyâtma vidyâdhigamah sâdhu sangamevacha // Vâsanâ samparityâgah prânaspanda nirodhanam / etâstâ yuktayah pushtâh santi chitta jaye kila // Satishvetaṣu yuktishu hathânniyamayanti ye / chetaste dipamutsrija vinighmanti tamonjanaih // *Yogavâsishtâ*.

Aso itukiya upâyâñcheñi antarbhâvana / doñchi upâyâñta kariti Shri Krishna / prânaspanda nirodhanârtha jâna / abhyâsa purna bole Hari // Âni vâsanâ parityâgârtha / vairâgya sâñgati Shri Bhagavanta / sâdhusañga adhyâtma vidyâ prastuta / prâptyârtha sâdhu âni vidyâ // Pari tayâñchâ hî antarbhâva yetha / ase abhyâsa vairâgya ânta / mhanoni donicha-upâya Shri Bhagavanta / svayēñ bolata abhyâsa vairâgya // *Chitsadânandalahari*.

Abhyâsavairâgyâbhyantannirodhah—*Pâtanjali Yogasutra*.

Pari vairâgyâcheni âdhâreñ / lâvileñ abhyâsâchiye mohare / tari ketuleni ekeñ avasareñ / thirâvaila // *Jñâñeshvari*.



he gets water or ice ? But, as the Jnâni's previous Karma<sup>1</sup> must withdraw him from his Yogâbhyâsa (*practice of Yoga*) now and then, he requires dispassion (*Vairâgya*) to enable him to return to concentration after going through the necessary enjoyment and suffering, and not to loiter among the sense-objects. He, however, who is attached to them, is unable to control his mind properly (*asañyatâtmanâ*<sup>2</sup>). Yoga-attainment, therefore, Shri Krishna thinks, is a very hard task for him (*yogo dushprâpa iti Me matih*); while, for him, who is self-restrained and assiduous (*vashyâtmanâ tu yatatâ*), it is easily attainable by the expedient<sup>3</sup> recommended by the Shastras (*shakyo*'

1 Cf. Tetheñ sthiratva mana pâve / pari purva sañskâra tyâlâ âthave / mhanuni vishayâñkade dhâñve / vishaya te jadatveñ mânuni // Tevhâñ pâhije vairâgya / tyâ vairâgyeñ svânanda saubhâgya / jatana hoya nâse abhâgya / vishaya vâsanâ // *Yathârthadipikâ*.

Arjunâchâ bhâva itukâchi ase / jnâna zâliyâhi prârabdha bhoga vasheñ / kartritva bhoktritva sukha dukkha sarvâñheñ / râga dvesha ase chitta dharma he // *Chitsadânandalahari*.

2 Cf. Arjunane ethi âgala kahe chhe ke tattvâbhyâsa karatâñ prârabdha-bhoga balavattara hoye to pana prayatnavânathi sarva siddha thai shake chhe. Shri Vasishte kahyuñ chhe ke ' sarvameveha hi sadâ sañsâre Raghu-nandana / samyak prayuktâtsarvena paurushât samavâpyate // ' âm chhe etale je *asañyatâtmanâ* arthât *yathârtha* rite *yata* etale *nigrihita nathi âtmâ* arthât *antahkarana* athavâ *chitta jenuñ* tenâthi *yoga kadâpi* pamâto nathi.—*Deivedi*.

3 Cf. Aneka sâdhaneñ sâdhitâñ / kahîñcha vairâgya nupaje chittâ // jaga heñ mithyatveñ jânatâñ / vairâgya tattvatâ purna hoye // Jayâ vairâgyâsi kârana / vishayîñ dosha drishti sampurna / âni prapanchyâcheñ mithyâ bhâna / donhi jâna kârana tayâsîñ. // *Ranganîthi Yogavâsishta*.

Jetheñ jetheñ svabhâveñ / nâma rupiñ chitta dhâñve / tetheñ tetheñ pahâveñ / dosha âhe mhanoni // Yâ abhyâseñ thodake divasâ / utpanna hote jijnâsâ / maga dosha drishti sodoni saba-sâ / Brahma drishti pahâveñ // Soneñcha jaise alañkâra / tarañga budbuda jevîñ nira / Brahma taiseñ jagadâkâra / dujeñ kâñhiñ asenâ // Brahma âhe kârana / jagatkârya nâhiñ bhinna / aisi jânâvi te khuna / Brahma drishti pahânyâchi // Jevhâñ chitteñ chanchala vâhâveñ / nâmarupiñ dhâñvâveñ / âpana tetheñ pahâveñ /

*vâptumupâyatah*), viz., a firm belief that the enjoyment of sense-objects ultimately results in pain and that they are unreal. This will help him in his attempts to see the Lord everywhere. Arjuna, who was at first greatly disappointed, now got some courage, and resolved to follow the advice of the Master. But, as a doubt arose in his mind as to what would become of him if he could not complete the whole course in this life, he puts a question to that effect in the next three verses.

अर्जुन उवाच—अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ३७॥

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ३८॥

एतन्मे संशयं कृष्ण छेतुर्महस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता नह्युपपद्यते ॥ ३९॥

“What road goes he, O Krishna !, who fails to attain Perfection, because, ( though ) full of Faith, he does not strive and his mind goes astray from Yoga ? Fallen from both, is he not lost like a riven cloud, without prop, O Mahâbâho ( Mighty-armed ) !, deluded on the path of Brahma ? O Krishna ! Thou hast surely power to completely destroy this doubt of mine, for, none other than Thyself is to be found able to destroy this doubt.”

âdhîñ Brahmasvarupa // Lokañ jevîñ jâriniteñ / bhartâ . tapato jetheñ /  
tetheñ / teviñ kinchit smaratâñ . chitteñ / Brahmabhâveñ zadapâveñ //  
Aisâ kalpanechâ mârâ / karitâñ virati drishyagârâ / jaisâ vitale pasârâ  
prachanda pavanēñ meghâchâ // *Shânti Sâgara*.

Hridayiñ vishayâñchâ abhâvo / sarvâñ bhutiñ Bhagavadbhâvo / he  
vairâgya yukti pahâ ho / jetheñ sâdhakâ nirvâho Madrupiñ // *Ehanâthi  
Bhâgavata*.

Mithyâ aiseñ disoni sakalahi vishaya saukhya nâvado—*Sohirobâ*,

Arjuna wishes to know the end (*kāñ gatim gachchhati*) of him, who has realized the Self and who, having faith<sup>1</sup> (*shraddhayopetah*) in the necessity of Yogâbhyâsa for attaining Perfection, commences the practice of Yoga, but, owing to some misfortune or want of sufficient dispassion, fails<sup>2</sup> in the striving (*ayatih*) and is, therefore, turned away from Yoga (*yogâchchalita mânasah*) without reaching the goal (*aprâpya yoga sañsiddhim*). He is afraid that, as the Yogi, being in the line of disinterested workers, neglects the optional duties, he must lose (*nashyati*) Heaven (*Svarga*) too along with Freedom (*Moksha*), and thus, fallen<sup>3</sup> from both (*ubhayavibhrashtah*) like a scattered cloud (*chchhinnâbhramiva*) floating between heaven and earth, must stand mazed (*vimudhah*), without hope of Salvation (*apratishthah*), on the Path which leads to

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1 Cf. Arjuna mbane, koni ayati / mhanaje yatna yogasiddhiprati / na kari âni jyâchi mati / yukta shraddhekaruni pâhatân // Kiñ âtmâ kaloñ âlâ / pari yoga siddha pâhije jhâlâ / mhanoni shraddhâ jyâlâ âstikya buddhi aisi atyanta // *Yathârthadipikâ*.

2 Cf. Mhanauni sâñghaiñ Govindâ / kavani eku mokshapadâ / zombatu hoñtâ shraddhâ / upâyeñ vina // Indriya grâmauni nigâlâ / âsthechiye vâte lâgalâ / âtmasiddhicheâ pudhailâ / nagarâ eâveâ // Tava âtmasiddhi na takechi / âni mâghauteâñhiñ naiyavechi / esâñ astu gelâ mâzârichi / âyushya bhânu // Jaiseñ avakâliñ âbhâla / alumâlu sapatala / vipâyeñ âleñ kevala / vase nâ varishe // Taisi donhiñ ien durâvaliñ / je prâpti tava alaga theli / âni aprâptehi sândavili / shraddhâ tiâ // Aisâ olântaralâ kâjiñ / jo shraddhechâñ chi samâjiñ / budâlâ teâ ho ji / kavana gati // *Jñâneshvâri*.

3 Cf. Aji ! aiseñ vâtaleñ malâ / kiñ ubhaya bhrashtatâ asela tyâlâ / kiñ pratishthâ nâhiñ pâvalâ / Brahnamârgiñ // Pratishthâ mhanaje atyanta sthiti / te Brahnamârgiñ tyâchi gati / jari nischayeshiñ pâvati / tari pâvatâcha moksha // Tari ayati yatna nakari mhanoni / chalalâ yogâpâsuni / yâ lâgiñ moksbâteñ na pâvoni / vimudha houni râhilâ // Âtân svargâsa jâveñ / tari yâgâdi na kari kâmyabhâveñ / kiñ Brahnamârgiñ yâ lâgiñ svabhâveñ / nishkâma to // Ubhaya bhrashta yâ lâgiñ / maja vâtato to yogi / abhrâcheñ thigala âkâshamârgiñ / ubhaya bhrashta je ritiñ // *Yathârthadipikâ*.

Brahma (*Brahmanah pathi*). He, therefore, requests Shri Krishna to be pleased to entirely dispel his doubt (*etanme sañshayam Krishna chhettumarhasyasheshatah*), as none else save Himself (*Tvadanyah*) may be found in the whole world, who would be able to do it (*chhettâ na hyupapadyate*). By putting the names 'Mahâbâho<sup>1</sup>' after 'apratishtho' and 'Krishna<sup>2</sup>' after 'sañshayam', Arjuna appeals to the nature of the Lord of the Universe to support His votaries on His arms and to solve their difficulties. The Blessed Lord, moved with compassion, gives a sound and satisfactory reply, which covers the remaining portion of this Chapter. First of all, however, to give immediate comfort to the despondent mind of Arjuna, He tells him, in the next verse, that the Yogi spoken of is lost nowhere.

श्रीभगवानुवाच—पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ॥  
नहि कल्याणकृत्कश्चिद्गतिं तात गच्छति ॥ ४० ॥

“**● Pârtha (Son of Prithâ)!, he is not lost either in this or in the next world, for, ● dearest!, no man of good deeds treads the road of loss.**”

How much the Merciful Father was moved by the question of Arjuna as to whether the Yogi, who, possessing Faith, goes astray from the Path, is destroyed like a broken cloud, is evident<sup>3</sup> from the fact

1 *Of. Mhanoni Mahâbâho Tuteñ mhanatu / nânâ purushârtha chatushtaya dyâvayâ samarthu / mhanoni châri bâhu vishâla dharitu / kripâyuktu bhaktânîlâgi || Chitsaddânandalahari.*

2 *Of. For the vîgraha of this word, vide note 1 on page 411.*

3 *Of. Atharâ adhyâya Gitâ / pari anyatra kothēñhi 'tâtâ!' / mhanoni Arjunâteñ Jagatpitâ / aisâ gaurâvuni bolilâ nâhiñ || Etheñ svavishayiñ Arjuna maniñ / shañkalâ yoga sâdhavâ mhanoni / kiñ chalaloñ jari yâ yogâpâsuni / zaniñ durgatisa jâina || Âni tutatâñ hâ sañshaya / yoga ârambhavâ aisâ nischaya / sâdhaka sarva kariti mhanoni Dhananjaya / goda vâtalâ yâ prashneñ || Yathârthadîpikâ.*

that Arjuna is addressed nowhere in the Bhagavad-Gitâ by the word 'Tâta' (beloved), except here. The reason is, that the Master saw that the Disciple hesitated to begin Yoga through a wrong impression that he would be ruined on all sides if he failed in his attempt. He also feared that other students of philosophy were also likely to entertain the same doubt. He hastens, therefore, to say that neither here nor in the life to come (*naiveha nâmutra*) does ruin lie in store for him (*vinâshastasya vidyate*) who has entered the Path of Yoga, for, no one who does good (*nâhi kalyânakrit kaschit*) is ever degraded or required to go to the lower worlds (*durgatim<sup>1</sup> gachchhati*). If one were to ask, then, the question<sup>2</sup> 'after what length of time a Seeker of Knowledge, who tries the means suggested by the Shastras, would be able to realize the Self, or one, who has already realized the Self, would be able to make his Reason steady?', the reply given in the Shâkira Bhâshya of Shri Shankarâchârya is, that

1 Cf. Shri krishna mhanati gâ Pârthâ / ubhaya bhrashta yogi na nâshe gâ sarvathâ / karma tyâgeñ ihalokiñ na pâve nindyatâ / hina yoni pâvatâ para'lokiñ navhe // Purvilyâ dehâhuni / jari pâve svayeñ hina yoni / tari tiyeteñ durgati mhanati janiñ / te tyâlâguni asechi nâ // *Chîtsadânandalahari*.

2 Cf. Tasmât jnânotpatti hyâ janmiñ kiñvâ janmântariñ honeñ heñ pratibandhakshayaâvara'avalambuna âhe, (pratibandhaka karmâchâ kshaya zâlelâ asalyâsa hyâ janmiñhi jnâna utpanna hota asateñ ; âni pratibandhaka karmâchâ kahaya zâlelâ nasalyâsa teñ janmântariñ utpanna hota asateñ) ; heñ siddha hota âhe.....Shravanâdi juâna sâdhanâvishayiñ pravritta zâleyâhi purushâchiñ phalârambha zâleliñ va phalârambha na zâleliñ pratibandhaka karmen nidadhyâsanâchâ paripâka hoi paryanta sambhavanîya asatâtacha.....Garbhâshayâmadhyeñ asatâñnâcha Vâmadevalâ Brahmasvarupa prâpta zâleñ (garbbastha eva cha Vâmadevah pratipede Brahmabhâvamiti) aseñ sâñganâri Shruti purva janmâñta karuna thevalelyâ sâdhanâñmuleñ janmântariñ jnâna utpanna hota asalyâcheñ darshavita âhe. Kârana, garbhâshayâmadhyeñcha asanâryâchyâ hâtuna konatyâhi prakârachyâ aihika jnânasâdhanâcheñ anussthâna honeñ shakyacha nâhiñ,—*Shâkira Bhâshya by Lele*.

they would gain their object either at any time in this life or even in the next, according to the suitability or unsuitability of their previous tendencies (*Purva Saṅskāra*). The case of Vāmadeva, who acquired Knowledge when he was in the womb of his mother, is quoted in support of this statement, for, as it was impossible for him to have made any efforts in that state, evidently his Knowledge of Brahma was the result of his work in the previous life. Here (on this Path), nothing that is commenced becomes abortive (*Nehābhikrama nāshosti—B. G. II. 40*), and when one, who merely hears or repeats the Bhagavad-Gitā with Faith, is promised<sup>1</sup> abode in the higher worlds, how can one, who has realized the Self and actually practised Yoga for some time, go to ruin? What matters it if he has abandoned Karma, when the Smṛiti<sup>2</sup> itself says that one, whose mind has been steady in the thought of Brahma even for a moment, is supposed to have performed all the rites and ceremonies prescribed by the Vedas? People, too, blame him only, who follows neither the Path of Knowledge nor that of Action. They always love an experienced Jnāni, and thus, the Yogi in question, being able to secure their good-will, may be said to have gained this life (*iha*). Besides, even when he comes the next time to this world, he is given opportunities of enjoying pleasures or hearing the Shastras, according to his choice, and thus, he suffers no loss on the earth. As regards his life<sup>3</sup> beyond the grave

1 Cf. Adhyeshyatecha ya imam.....prāpnuyāt punyakarmanām // *B. G. XVIII. 70-71.*

2 Cf. Snānam tena samasta tirtha salile sarvāpi dattāvani yajnānāncha kritam sahasram akhilā Devāscha sampujitāh / saṅsārāncha samudhritāh svapitarastrailokya pujiyopyasan yasya Brahma vichārena kshanamapi sthairyam manah prāpnuyāt //

3 Cf. Yarthaviñ abhyāsāchāñ uchalatāñ / pāññ jari chālatāñ / tari divasā adhiñ tākitā / soham siddhiteñ // Pari tetulā vegu to nohe chi / mhanñni

(*amutra*), he is in the position of a traveller, who, having got fatigued after accomplishing a part of his journey, takes rest for a while, and then continues to walk till he reaches his destination. There, too, therefore, he is a gainer. Now, in the next two verses, Shri Krishna describes the actual end (*gati*) of the *Yogabhrashta* (one who has fallen from Yoga), viz., the worlds in which he takes rest, and the family in which he is born again to resume his spiritual work here.

प्राप्य पुण्यकृतल्लोकानुषित्वा शाश्वतीः समाः

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥

“He, who has failed in Yoga, attains to the worlds of those who perform meritorious deeds, dwells there for countless years and is reborn in a holy and prosperous home. Or, he is even born into a family of Wise Yogis ; but, such a birth as that is more difficult to obtain in this world.”

When the Yoga-failed dies, he goes to the regions<sup>1</sup> where there is access to those alone, who do such acts of merit (*prâpya punyakritâṅlokân*) as Râjasu and Ashva-medha Yajnas and who offer gifts as those of the Earth (*Prithvidâna*). Nay, he is even superior to them, for,

visâṁvân tarhaiṁ nikâ chi / pâthiṁ mokshu tavaṁ taisâchi / thevalâ âhe ||  
*Jñâneshvâri*.

Brahmamârgamâṁ vartavânâ prayatnâno eka aṁsha pana kadâpi nishphala jato nathi ; jetaluṁ karyuṁ hoyâ tetalo lâbha thâya chhe ne tetalethija pâchhuṁ punah ârambhi uttarottara âgala vadhâya chhe.—*Dvivedi*.

1 Cf. Sapta lokamâṁnâ koi eka lokamâṁ te prâni prathama to jâya.—*Dvivedi*.

Râjasuya ashvamedhâdika / punya aganya punyashloka / karuni pâvati je loka / yogabhrashta tyâ lokâṁteṁ pâvato || Prithvidânuâdi dâneṁ / karuni adhishtuṁ divya vimâneṁ / pâvati padeṁ sukhanidhâneṁ / yoga-bhrashta tyâ lokâṁteṁ pâvato || *Yathârthadîpikâ*.

he is allowed to stay there as long as he chooses (*ushitvā shāshvatih samāh*), whereas, they are turned<sup>1</sup> out of their happy abodes, the moment their merit is exhausted. When, however, he gets tired and wishes to come back to this world, he takes<sup>2</sup> birth in the house of a pious and wealthy man (*shuchinām shrimatām gehe*), as was the case with Janaka, if his failure in Yoga is due to his attachment to the sense-objects. The case of the Yogi, who is said by Arjuna to be '*vimudho<sup>3</sup> Brahmanah pathi*' (deluded on the Path of Brahma), falls in this category. But, if sudden death has precluded him from completing his course and he is indifferent<sup>4</sup> to sense-objects, he descends into the family of one, who, having practical Knowledge of the Self, is always engaged in Yoga (*yogināmeva kule bhavati dhimatām*). This kind of

1 Cf. Kshine punye martya lokam vishanti—*B. G. IX. 21*.

2 Cf. Shuchi je kiñ pavitrāñ shiromani / atishuddha je kiñ Ishvara bhajaneñ karuni / āni shrimanta mahārāja chudāmani / tyāche grihasthāniñ janma pāve // Griha shabdeñ kula heñ jāna / bhoga vāsanechyā shesheñ karuna / ajātashatru Janakā aisā jāna / yogabhrashta purna janma pāve // *Chitsadānandalahari*.

3 Cf. Evam yogabhrashta doñ pari / eka padoni vishayāñvari / eka vairāgya asoni antariñ / yoga sādhitāñ mrita zālā // Tyāñta Arjuneñ pusilā / to vishayāsaktineñ paratalā / tari '*vimudho Brahmanah pathi*' mhanoni bolilā / visheshana tyācheñ Arjuna // *Yathārthadīpikā*.

4 Cf. Tari shraddhā vairāgyādi guñiñ karuna / bhoga vāsana gelyā nīpatuna / te Brahmālokāpāsuni yeuna / pāvati janana yogiyā kuliñ // Tyāhi vari Brāhmana vidyāvanta / tyāche kuliñ janma teñ ati shobhata / Shukāsārakhe durlabha bahuta / ase atyanta durlabbāhuna // *Chitsadānandalahari*.

Athavā yogiyāñcheñ kula / je yogi buddhimanta prāñjala / kiñ apekshuni mukti kevala / yogachi anushtithi je yogi // Kuliñ tayāchyā taishiyā / janma yogabhrashtā tayā / kiñ sañskāra navhatā jayā / vishaya bhoga yatnāchā // *Yathārthadīpikā*.

Ane jo vairāgya bhāvanā prabala hoyā to koyi ati buddhimāna etale shraddhā vairāgyādi sampanna evā yoginā kulamāñ utpanna thāya chhe,—*Deivedi*.



birth is, indeed, a very rare boon, harder to be obtained on this earth (*etaddhi durlabhataram loke janma yadi-drisham*), because, it is the privilege of only persons, like Shukâchârya, who are full of dispassion. In the next two verses, Shri Krishna tells us how both the kinds of Yoga-failed re-acquire the Knowledge, which they had secured in the former life, and gain Perfection now with the least possible trouble.

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥

पूर्वाभ्यासेन तेनैव द्वियते ह्यवशोऽपि सः ।

जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥

“ There, he comes into contact with the (Sâttvika) Reason, which he possessed in his former body, and then, again, ॐ Kurunandana (Joy of the Kurus) !, he strives for the highest Perfection. For, even against his Will, he is swept away by that same former practice, and only wishing to know Yoga, he leaves behind the Divine Word (Vedas). ”

The desire<sup>1</sup> for Freedom, which he had cultivated in his former life, now takes possession of his Reason (*tatra tam buddhi sañyogam labhate paurvadehikam*), either in his childhood or youth, naturally, without even keeping company with the Saints. Then, in due course, he comes in contact with a Sadguru, regains Knowledge of the Self which he had forgotten, and reaches the height he did already achieve, without much effort. But,

1 Cf. *Purvadehiñ mumukshâ / atyanta mokshâchi apekshâ / to vinâ satsaṅgâdi shikshâ / sphuroñ lage buddhiteñ || To purva deha buddhichâ / sañyoga mhane Krishna svavâchâ / lâbha tyâ buddhisañyogâchâ / hoto tyâ janmiñ tayâteñ || Yathârthadipikâ.*

Âdiñ mágila je sadbuddhi / jetha jivitâ neli hoñti avadhi / maga techi pudutiñ niravadhi / navi lâbe || *Jñâneshvârî.*

as he has once failed in his attempts, he strives again, in his further progress towards Perfection (*yatatecha tato bhuyah saṁsiddhau*), more than before and reaches the goal. By calling Arjuna '*Kurunandana*<sup>1</sup>', the Blessed Lord gives him a hint that he should also follow the same course, and prove a source of joy to the family of the Kurus. If, however, perchance, the Yogabhrashta now thinks of indulging in pleasures, his old desire (*purvābhyaśa*) will draw him on unwittingly (*hriyate<sup>2</sup> hyavasho'pi sah*). Then, one may ask—'Do his former endeavours lead him also to practise Karma Yoga?' Certainly not, because, he is now only a Seeker<sup>3</sup> of Yoga (*jijnāsurapi yogasya*) and not of the Knowledge of the Self (*Ātmatattva jijnāsu*), as that stage of his has already passed away. He is, therefore, said to rise above (that is, to be indifferent to) the actions recommended by the Vedas (*śabdabrahmātivartate*) for the purification of heart. This does not mean, however, that he does not perform the necessary duties, for, even one, who enjoys Living-Freedom (*Jivanmukti*), has to do them for the welfare of the people (*Lokasaṅgraha*), but he

1 Cf. Kiñ ānandavi Kuruvaṁśhātēñ / Kurunandana mhanāveñ tyāteñ / yetheñ suchavi Arjunātēñ / kiñ tuñhi svapurvajāṁsa uddharisi || *Yathārthadīpikā*.

2 Cf. Taiseñ purviñ abhyāsa jo arjita / tochi svayēñ prakata ase hota / jari hā moksha sādhanīñ nāhiñ pravartata / tari vashya karita purvābhyaśēñ || Akasmāta bhogavāsanā tutoni / indriyēñ svatāchi vitati vishayāñ lāguni / moksha sādhanonmukha baḷēñchi karuni / karije nirvāniñ purvābhyaśēñ || *Ohitsadānandalahari*.

Agā | purva januna abhyāsa / tyāchiyā chittāsa / odhuni ne vinā prayāsa / yoji mokshamārgiñcha || Avasha mhanāveñ tyālā / kiñ svahitācharana na ghade jyālā / taisā hā jari avasha zālā / purvābhyaśa tyālā na sodi || *Yathārthadīpikā*.

3 Cf. Ātmā jānoñ icchhito / ātmatattva jijnāsu bolāvā to / maga yoga riti jānena aiseñ apekshito / to ātmajna yoga jijnāsu mhanāvā || *Yathārthadīpikā*.

does them without attachment (*asaktah*<sup>1</sup>). As regards optional (*Sakâma*) duties, he abandoned them ever since he became a candidate for Knowledge. The idea, briefly expressed in this verse, is more clearly explained in a similar description of a Yogabhrashta, given by Shri Krishna to Uddhava, in Shri Bhâgavata<sup>2</sup>. Now, two doubts arose in the mind of Arjuna, *viz.*, (1) Why should not he enjoy pleasures freely, when his former practice is sure to lead him to Perfection? and (2) Why should not he again perform actions prescribed by the Vedas for the purification of mind, as it is likely to become impure during the long period that has elapsed since he acquired Knowledge? Shri Krishna clears both the doubts in the next verse.

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

**“ But the Yogi, striving with assiduity, cleansed of every stain, fully perfected by births following on births, achieves at last the Supreme Goal.”**

The first doubt of Arjuna is answered by saying that the Yogi attains Perfection by his efforts only (*prayatnât*<sup>3</sup>). For, one, who has passed his matriculation in his previous life, must find his school course in this life as easy as a toy, but he cannot expect to become a graduate unless he works hard at college, although the habits of study contracted

1 *Of. Saktâh karmanyavidvânso.....lokasañgraham — B. G. III. 25.*

2 *Of. Kuyogino ye vihitâdyantarâyairmanushya bhutai stridasho-  
pasrishtaih / te prâktanâbhyâsa balena bhuyo yunjanti yogam na tu karma  
tantram //*

3 *Of. Agâ ! mukti je kâñ parama gati / prayatneñchi karunicha  
te gati prati / pâvato aiseñ Shripati / boloni parihami eka sbañkâ // Agâ ! jo jo  
grantha jethavari / pâtha karuni visare tethavari / purvâbhyâseñ zadakari /  
pâtha hoyâ tyâ pudheñ lâge prayatna // Yathârthadîpikâ.*

before would help him a good deal towards success. In the same way, the striving (*yatamānastu*) Yogabhrashta finds his work an easy task up to the stage he might have reached in his former birth, but, when he comes to a new step, he must meet with the same difficulties as those usually found by a fresh worker, although his previous endeavours would enable him to withdraw his mind from pleasures with greater facility. As regards the second<sup>1</sup> doubt, Shri Krishna says that the Yogabhrashta was able, in his past life, to realize the Self only after he had purged himself, that is, his Reason, of all the desire of pleasures in this as well as in the next world, by offering disinterested work to the Personal God in countless lives (*aneka<sup>2</sup> janma saṁsiddhah*). Now, if it be said that his purified Reason is likely to get stained, as even a cloth washed clean catches dirt by lapse of time, the answer is, that in his past birth his impurities did already vanish, and he became '*vigata kalmashah*'<sup>3</sup> (freed from sin), as, by the touch of a *Parisa* (Philosopher's Stone), iron loses its hardness and blackness and is transmuted into gold. Thus, only the stains on the gold of his purified Reason remain to be cleansed, which is done by his simple desire to grow perfect and does not stand in need

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1 Cf. *Âtân purva janmiñ shuddha chitta / tari kâla lotalâ atyanta / punhâ tyâchyâ siddhi nimitta / karma yoga kâñ na karâvâ ?* // *Aisi shañkâ dusari / 'aneka janma saṁsiddhah' yâ vachaneñ Hari / 'saṁsiddha kilbishah' mhanonibi hari / dvitiya shañkâ* // *Yathârthadipikâ*.

2 Cf. *Jnânâsi pratibandhaka he je pâpa mala / te sâdhaneñ dhutale sakala / mhanoni saṁskâra zâle ati prabala / jâlâ adhala saṁsiddha* // *Anekâñ janmiñ karuniyâñ / jnâna sâdhaneñchi keliñ Dhananjayâ / teneñ saṁskâreñ punyâtishaya tayâ / vâdhoni pâvalâ tyâ charama dehâ* // *Chitsadânandalahari*

To aneka janme, jyâre jnânodayane pratibandha karanâra je kilbisha ctale malina vâsanâ teno kshaya thâya.—*Diveedî*.

3 Cf. *Nishkâma karmenî Ishvariñ / arpitâñ janmântariñ / parisâsa loha lâge yâ pari / vigata kilbisha purviñcha hâ jâlâ* // *Yathârthadipikâ*.

of the *Parisa* of actions. He is, therefore, said to be cleansed of every stain (*sañshuddha kilbishah*). Now, in this last<sup>1</sup> life of his, he reaches the Supreme Goal (*tato yāti parām gatim*). Thus, after solving both the doubts of Arjuna, Shri Krishna asks him to become a Yogi, as He deems him to be superior to all other men.

तपस्विभ्योऽधिको योगी

ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी

तस्माद्योगी भवार्जुन ॥ ४६ ॥

**“ The Yogi ranks above the ascetics ; he is esteemed higher than even those who possess Knowledge of the Self, and the Yogi is greater than the men of action ; therefore, O Arjuna !, become a Yogi.”**

The ascetics<sup>2</sup> (*tapasvi*), by the performance of various penances here, secure important positions in the next world, but they are all transient. The Yogi<sup>3</sup>, who has opportunities of enjoying Eternal Bliss even in this very life, is, therefore, said to be superior to the performer of penances (*tapasvibhyo'dhiko yogi*). “ If Religion consisted solely in mortification and asceticism”, says Fo-sho-hing-tsan-king, “ it could never lead us to

1 Cf. Jayâ janmâ upari dusareñ jâna / mâguteñ nâbhiñ tayâ janma marana / aisi paramagati pâve to jâna / moksha nîrvâna jyâteñ mhanije // *Chitsadânandalahari*.

2 Cf. Agâ Arjunâ ! tapasvi / tapeñ pâvati thora padavi / pari tiñ tapeñ âvi phaleñ jânâviñ / nashvareñ donbi // Agâ ! taisâ navhe yogi / jo nijânandapadâñcha chittâlâgiñ / yoji âni deha jivanta asatâñ jagiñ / prâpti nijânandapadâchi jyâlâ // *Yathârthadîpikâ*.

3 Cf. Shri Krishna mhanati gâ Pârthâ / krichohhra chândrâyana tatpara sarvathâ / te tapasvi jâna Kunti sutâ / tyâñhuni utkrishtatâ / yogiyâchi // Yogeñ manonâsha vâsanâ kahina / âni shuddha hotase Brahma-jnâna / tapasvi te ati ajnâna / shreshtha mhanona Yogi mhane // *Shrutî*—Vidyayâ tadârohanti yatra kâmâh parâgatâh / na tatra dakshinâ yânti

Peace." In the same way, those, who worship the deities by means of the different rites and ceremonies prescribed by the Vedas, obtain enjoyments in the higher worlds, but they too are not permanent. Here, Arjuna would, perhaps, say that he would not do the optional (*Sakāma*) work, but only perform the necessary duties disinterestedly and offer them as sacrifice to the Personal God. Still, that would only purify<sup>1</sup> his Reason and enable him to acquire the Knowledge of the Self. Yoga is a step which comes after Self-realization, for, the Shruti<sup>2</sup> says it consists in making the Reason steady in the Self, either by the Vyatireka or by the Anvaya method. The Yogi, for this reason, is said to soar beyond the men of deeds (*karmibhyashchâdhiko*) as well as those of Knowledge (*jñānibhyo'pi*). Arjuna is, thus<sup>3</sup>, advised here to realize the Self and practise Yoga (*tasmād yogi bhava*) for attaining Perfection. In the next verse, however, he is warned not to neglect the Love of the Personal God (*Saguna Brahma*), for, a Jñāni Bhakta alone is esteemed the truest and best of all the Yogis.

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nāvidvāṁsastapasvinah || Āni pushkala dakshināṁ sahita / jyotishtomādi  
karma kariti bahuta / tayāṁ karmishthāṁhuna yogi shreshtha atyanta /  
jñānavanta mhanoniyāṁ || *Chitsadānandalahari*.

1 Cf. Tari nishkāmācheṇ phala / ātmajñāna kevala / māguti tetheṇ  
chitta karaneṇ nischala / to yoga || *Yathārthadīpikā*.

2 Cf. 'Yadā panchāvatishthante jñānāni manasā saha / buddhischa  
na vicheshṭeta tāmāhuh paramām gatim || Tām yogamiti manyante sthīrām-  
indriyadhāranām / apramattastadā bhavati yogo hi prabhavāpyayau || '

3 Cf. Mhanauni karmanishthāṁ vedyu / to jñāniyāṁsi vedyu / tāpsān-  
chā adyu / taponāthu || Mhanauni eā kāraneṇ / tuṭeṇ Mi sadā mhane / yogi  
hoye antashkaraneṇ / Pandu kumarā || *Jñāmeshvari*.

Evam tapasvi karmi jñāni / yogi thora yā sarvāṅhuni / Shri-Krishna  
mhane mhanoni / hoyā tuṅ yogi Arjunā || Kiṁ tuja ātmajñāna / hoila maga  
āpaleṇ mana / svaruparupa karuni mohana / modī dehātmatecheṇ ||  
*Yathārthadīpikā*.

योगिनामपि सर्वेषां मद्भक्तेनांतरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन

संवादे अभ्यासयोगो नाम षष्ठोऽध्यायः ॥ ६ ॥

**“And even among all Yogis, he who, full of Faith, worships Me, with his inner Self absorbed in Me, is reckoned the most attuned with Me. Thus ends the Sixth Chapter, entitled ‘The Practice of Yoga’, in the dialogue between Shri Krishna and Arjuna on the Yoga philosophy of the Knowledge of the Eternal, in the glorious Upanishads of the Bhagavad-Gîtâ.”**

The Blessed Lord announces, in this last verse of the Sixth<sup>1</sup> Chapter, that of the Yogis, who were already said to be beyond all other men (*yoginâmapi sarveshâm*), His Lover<sup>2</sup> is the highest, for, he worships

1 Cf. Yamunâchârya, whom I have already quoted more than once, sums up thus under five heads the teachings contained in this chapter:—*Yogâbhyâsavidhîryogi chaturdhâযোগসাঁধনাম / yogasiddhîh svayogasya pâramyam shashtha uchyate* // Those five heads are—(1) the process of practising the Yoga of meditation and mental concentration, (2) the four varieties of successful Yogins, (3) the means to be adopted for attaining success in the practices of this Yoga, (4) the certainty of the achievement of that success sooner or later by all those who earnestly endeavour to attain it, and (5) lastly, the superiority of the Yoga of divine devotion to all other forms or aspects of Yoga.—*Hindu Philosophy of Conduct by M. Rangîchârya.*

2 Cf. Jo shraddhâvanta bhakta / jyâcheñ antahkarana Mâyâ svarupîñ anurakta / tyâ antahkaraneñ yogayukta / bhaje Mâteñ // Yogi tituke mhanâve yukta / pari jyâcheñ chitta Saguniñ anurakta / varakada yukta to yuktatama bhakta / Maja sammata bahuta to yogi // *Yathârthadîpikâ.*

Mi Shri Bhagavanta jo Vâsudeva / tayâchyâ thâñ sarva punya punja svameva / tyâchyâ paripâkeñ priti sadbhâva / upajoni manobhâva vasti kari // Antarâtmâ jeñ antahkarana / teñ Mâyâ thâñ zâleñ nimagna / akhanda kari sâdhu charana sevana / Mâzeñ bhajana kari jo kiñ // Sâdhu sañgeñ atî shraddhâvanta houni / mana nirantara Mâyâ svarupîñ ghâluni / Mâteñ bhajatase teneñ karuni / saguna nirguniñ âvade // *Chitasadânandalahari.*

Him full of Faith (*shraddhâvân bhajate yo Mâm*) and with a mind that enjoys the Bliss of his Impersonal nature (*Madgatenântarâtmanâ*). Every Yogi, who has completed<sup>1</sup> his course, is certainly attuned (*yukta*), but the Jnâni Bhakta or the follower of the Path of Love (*Bhakti Yoga*), is considered by the Lord of the Universe most attuned (*sa Me yuktatamo<sup>2</sup> matah*).

This is the highest possible goal of the Karma Yogi or true Sannyâsi, described in the first verse of this Chapter, who gets his Reason purified by performing the necessary duties disinterestedly and offering them as sacrifice to the Personal God. When he acquires Knowledge of the Self through the Preceptor (*Sadguru*) and begins the practice of Yoga (*Yogâbhyâsa*), he is an (*Ârurukshu*) or Seeker of the Yoga-state, which is a severance of all connection with pain (*Duhkha sañyoga viyogam* — VI. 23). He cannot dispense with action, as it is essential for his purpose (*Karma kâranamuchyate*—VI. 3). He must, if he be a Nirgunopâsaka, practise, carefully, one by one, the eight steps of Yama, Niyama, etc., recommended in the Yoga Shastras, and guard himself against the attacks of *Laya* (sleep) and *Vikshepa* (outer attractions). The philosopher Tukârâma has summed up all the necessary precautions in a single poem<sup>3</sup> thus :—

1 *Of. Jo siddha yoganishtha / tochi sarvâûta bolilâ varishtha / tyâ taishâhi varishthâûmadhyeñ shreshtha / svabhakta yogi bolilâ || Yathârthadipikâ.*

2 *Of. Teyâ ekavataleyâ premâ / jari pâdeñ pâije upamâ / tari Mi deha to âtmâ / heñchi hoye || Jñâneshvârî.*

Yogimâñ pana, mahâyogimâñ pana mahâyogi eja chhe ke je nirantara potâno âtmâ etale chitta Mârâmâñ arpi Maneja bhaje chhe.—*Deivedi.*

3 *Of. Sâdhakûchi dashâ udâsa asâvi / upâdhi nasâvi antarbâhiñ || Lolupatâ kâya nidresi jiñkâveñ / bhojana karâveñ parimita || Ekântiñ lokântiñ striyâñshiñ bhâshana / prâna gelyâ jâna boloñ naye / Sañga sajjanânchâ uchchâra nâmachâ / ghosha kirtanâchâ aharnishiñ || Tukâ mhanê aishâ sâdhaniñ jo râhe / tochi jñâna lâhe Gurukripâ ||*



“The aspirant should be indifferent to sense-objects and free from all belongings inside as well as outside. He should cease to hanker after things and conquer his sleep; he should be moderate in his meals. He should never, not even for the loss of life, converse with women in public or in private. He should keep the company of Saints and sing the Name and Glories of God, day and night. He, who adopts these means, says *Tukâ*, will alone enjoy the Bliss of Knowledge by the Grace of the Preceptor.” After dictating, here, the broad principles of Yama and Niyama, the Saint Tukârâmâ teaches us to overcome the inducements of sleep (*Laya*) by taking moderate food &c., (*Yuktâhâra vihârasya*—VI. 17), and to resist the attractions of the sense-objects (*Vikshepa*) by the Worship of the Personal<sup>1</sup> God (*Yunjâdyogam âtmavishuddhaye*—VI. 12) and by the hearing of the Shastras from the lips of the Saints. He, who has no special liking for the Worship of the Personal God, which is the remedy for *Vikshepa* suggested here, and who prefers the Worship of the Impersonal Brahma only, has to pay particular attention to *Pratyâhâra* (abstraction), which is also useful for the practice of Anvaya Yoga, as one has to realize, there, the Self in the very objects (*Yato yato nischarati*—VI. 26) which disturb the Samâdhi (*absorption*), as we see water in the waves. *Pratyâhâra* (*abstraction*) is defined in the Shândilya Upanishad as ‘the drawing away of the organs from attaching themselves to the objects of senses and contemplating upon everything that one sees as *Âtmâ*’. Shri Shankarâchârya calls it ‘the merging of consciousness in Brahma by realizing the Self in all objects.’

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1 Cf. Gaunyâtta samâdhisiddhih (attainment of samâdhi is, however, through Secondary Devotion).—*Shândilya*.

When the Yogi is, thus, able to enjoy, in his concentration, the endless Bliss (*Sukhamâtyantikam*—VI. 21) of the Self, he is said to be attuned (*Yukta*) or enthroned in Yoga (*Yogârudha*). The same popular Maratha Poet, whom we have quoted above in connection with the 'Ashtângas', gives<sup>1</sup> his own experience of this blessed state in the following words :—

“When I did hit upon the inmost mark, my wavering mind became steady and my life-breaths lifeless. My eyes were full of lustre, though half-closed; my voice was choked and my hairs stood on end. My purified Reason merged itself in the Self with astonishment and would not come out, because I felt happy. The day dawned with a bright blue light; 'twas a draught of nectar, the very spirit of life. The sun and the moon were nowhere. Waves after waves of joy rushed upon each other. *Tukâ* says he moved to and fro with Love and Bliss, and was dissolved freely without demur.”

The work of the Yogi, however, does not stop here. In order that his Knowledge may be perfect, he has to continue the absorption (*Yogârudhasya tasyaiva shamah kâranamuchyate*—VI. 3) until his mind or Sattva is absolutely freed from the qualities of Rajas and Tamas and he becomes himself Brahma (*Shântarajasam Brahmabhutamakalmasham*—VI. 27). After describing the Samâdhi (*absorption*) of the Yogârudha as 'the forgetfulness of all mental activities by, first, making thought changeless and, then, identifying the consciousness with Brahma',

1 Cf. Sthirâvali vritti pañgulalâ prâna / antariñchi khuna pâvuniyâñ //  
 Punjâlale netra jâle ardhonmilita / kantha sadgadita româncha âle // Chitta  
 châkâtaleñ svarupâ mâzâri / na nighe bâheri sukhâvaloñ // Sunila prakâsha  
 udejalâ dina / amritâcheñ pâna jivanakalâ // Shashi suryâ jâlî jiveñ  
 oñvâlani / ânandâ dâtani ânandâchi // *Tukâ* mhane sukheñ premeñ-  
 si dulata / virâlôñ nishchita nishchitineñ //

Shri Shankarâchârya says<sup>1</sup>, in his *Aparokshânubhuti*, "one should earnestly practise this unconventional Bliss until it will obediently spring up of its own accord, in an instant, at the will of the individual. They, that have realized this consciousness, and having realized it, develop it more and more, are the best of men, fortunate and venerable in all the three worlds. They, in whom this consciousness grows and also fructifies, attain identity with the Eternal Brahma, and not those others, who merely fight about words." This end can be accomplished by either the Vyatireka or the Anvaya method. The former (*Yunjannevaṃ sadâtmanam..... sukhamashnute—VI. 28*) secures for the Yogi Salvation alone (*Na bibhēti kutaschana—Shruti*), but the latter (*Sarvabhūtaśthamâtmanam.....sarvatra samadarśanaḥ—VI. 29*) gives him also Living-Freedom (*Shariram pāpmano hitvā sarvān kāmān samashnute<sup>2</sup>—Shruti*). Higher still is the Anvaya Yogi, who is a Lover (*Bhakta*) of the Personal God (*Saguna Brahma*), as he never fails in Yoga (*Tasyāham na pranashyāmi sa cha Me na pranashyati—VI. 30*), and as, whatever his life may be, he lives in Him (*Sarvathā vartamāno'pi Mayi vartate—VI. 31*). He is, therefore, most attuned (*Yuktatamo—VI. 47*) with God. Another reason is, that the Sattva of the Nirgunopâsaka (*Worshipper of the Impersonal God*), even if he enjoys

1 *Of. Nirvikāratayā vṛittyā Brahmākāratayā punah / vṛittivismaranam samyak samādhir jñānasañjnakah || Imam chākṛitrimānandam tāvatsādhū samabhyaset / vashyo yāvatksanātpuṇṣah prayuktah sambhavetsvayam || Ye hi vṛittim vijānanti ye jñātvā vardhayantyapi / te vai satpurushā dhanyā vandyāste bhuvanatrāye || Yeshām vṛittissamāvṛiddhā paripakvā cha sā punah / te vai sadbrahmatām prāptā netare shabdavādinah ||*

2 *Of. Tari dubbhāchi nivṛitti / āni nityasukhāchi prāpti / te mhanāvi jīvanmukti / kaivalyāñtahi nase hā lābha || Yathārthadīpikā.*

Living-Freedom, merges<sup>1</sup> itself in the Nirguna Brahma when he quits his body, and so, he loses his happiness also along with pain, whereas, the Sattva of the Worshipper of the Personal God, which remains<sup>2</sup> with him in the Anâdi Vaikuntha or the Supreme Abode of Vishnu, to which he retires after the death of his so called physical body, enables him to enjoy the Bliss of Living-Freedom for ever. Of these Jnâni Bhaktas, he who, knowing that everybody is affected by pleasure or pain, as he himself is, helps mankind in their material as well as spiritual good, is deemed highest (*Âtmaupamyena.....paramo matah— VI. 32*). Here, the Blessed Lord lays great stress upon the Divine quality of Mercy, known in our daily life by the familiar word 'Pity' or 'Compassion'. He refers to it, again, in the Tenth<sup>3</sup> Chapter, where it is, in fact, the first lesson given in the enumeration of His *Vibhūti*s (emanations). Further on, in the Seventeenth<sup>4</sup> Chapter also, we find Him saying distinctly that those, who torment the flesh, torment Him, Who is within the flesh. Our motto should, therefore, be always to do all good and no harm to anybody, for, the Individual Soul is nothing but a reflection of the Universal Soul. Arjuna was mightily pleased to hear of the incalculable good, which resulted from the practice of

1 Cf. Yamyam vâpi smaranbhâvam.....sadâ tadbhâva bhâvitah // *B. G. VIII. 6*.

2 Cf. Kiñ ânanda mâtṛa Brahma / pari teñ nirguna shuddha nīrdharma / teñ anubhavâ yeneñ hâhi dharma / shuddhasattvâchâ // Amṛita âpaleñ amṛitapana / nene taiseñ sukha nirguna / sattveñ tyâchyâ anubhavâchi khuna / jīvanmuktâsa kiñ Vaikunthavâsīyâsa // *Yathârthadīpikâ*.

3 Cf. Ahamâtmâ Gudâkeshha sarvabhutâshaya sthītaḥ—*B. G. X. 20*.

4 Cf. Karshayantah sharirastham bhutagrāmamachetasah | Mâmchaivāntah sharirastham tātvidhyâsuranīchayān // *B. G. XVII. 6*.

the Anvaya Yoga ( *Yogastvayâ proktah sâmyena—VI. 33* ), and determined to secure it at any cost, but, when he came to reflect upon the fickleness of his own mind, he was sadly disappointed, and he opened his heart to his kind Master thus:—" O Dear Krishna !, why didst Thou mention to me at all this tantalizing Yoga ? Since I heard it from Thy lips, I have been exceedingly anxious to enjoy Thy Supreme Bliss, with these my very eyes of flesh, in the diverse objects of Thy Divine Creation, and yet, alas !, I find myself utterly hopeless. This cruel and ruthless mind of mine, my dire and inveterate foe, subtle and mischievous as it is, will never allow me even to dream of the happiness I long for. It wins my senses over to its side, and is too powerful and obstinate for me to control. Point out, therefore, to me, O Beloved!, the way to get out of the net in which I am entangled. There is no one else in the world who can help me !" Shri Krishna suggested two simple remedies, viz., Constant Practice ( *Abhyâsa* ) and Dispassion ( *Vairâgya* ), for the purpose ( *Abhyâsenatu Kaunteya vairâgyenachagrihyate—VI. 35* ). The former is necessary to attain Perfection in Knowledge, but it is impracticable without the latter, which is to be acquired by Discrimination ( *Âtmânâtma-viveka* ) only. Unless the idea that the world of men and things is unreal and, therefore, transient, is fully impressed on the mind of the aspirant there can be no true dispassion<sup>1</sup>. If, in addition to this notion of the non-existence of sense-objects, the Jnâni possesses the Faith that the forms which appear to him are nothing but the manifestations of the Personal God ( *Saguna*

1 *Of. Aneka sâdhaneñ sâdhitân | kahiñcha vairâgya nupaje chittâ | jaga heñ mithyâtveñ jânâtân | vairâgya tattvatân .purna hoye || Yogavâisishtha by Ranganâtha Swâmi.*

Mithyâ aiseñ disoni sakalahi vishayasaukhya nâvadoñ—*Sohirobâ.*

*Brahma*), he is said to be a Bhakta<sup>1</sup>. Now, a fresh doubt arose in the mind of Arjuna, as to whether destruction in both the present and future worlds lies in wait for one, who, having Faith, fails in the striving, as is the case with a rent cloud (*Kashchinno bhayavibhrashta shchchin-nâbhramiva nashyati—VI. 38*). This, the World Teacher (*Jagadguru*) cleared by assuring the Disciple that a Yogabhrashta, having attained to the worlds of the righteous and having stayed there for immemorial years, is reborn in the house of those who are blessed with fortune and virtue, or in that of a Sâttvika Yogi, according to the unfulfilled desires which he may have carried with him (*Prâpya punyakritân.....bhavati dhimatâm—VI. 41-42*). There, the Knowledge acquired by him in his past life is perfected with ease, and he becomes free once for all (*Yâti parâm gatim—VI. 45*). It may be noticed here that the case of Arjuna himself, who was, by the Grace of Shri Krishna, suddenly changed, on the battle field, from a stern soldier into a sincere penitent fit to hear the Shastras and realize the Self, is an example<sup>2</sup> of a Yogabhrashta described in this Chapter. After fully treating of both the Vyatireka and Anvaya Yogas, Shri Krishna gives the main object or moral of this Chapter and, for the matter of that, of the whole Bhagavad-Gitâ in the few closing words, viz., "Be you Yogi, Arjuna!, and worship Me (*Tasmâd yogi*

1 *Of. Hridayiñ vishayâñchâ abbâvo / âni sarvâñbhutiñ Bhagavadbhâvo  
he vairâgyayukti pahâ ho / jethen sâdhakâ nirvâho Madrupiñ |  
Ekanâthi Bhâgavata.*

2 *Of. Tuñchi koti janmâchyâ sañskâreñ karuna / yuddhiñ pravartalâsi  
râjyâlâguna / jnânâbhyâsa anumâtrahi na karuna / prâpta purna jnâna tuja ||  
Purviñ kâñhi jnânâbhyâsa kelâ hotâ / teneñ yuddha sañskâra moduna puratâ |  
kâla desha kâñhiñ na vichâritâñ / akasmâta chitta varileñ jnâneñ ||  
Chitpadânandalahari.*

*bhavârjuna.....yuktatamo matah—V.I. 46-47),” which, in plain language, mean ‘Be a Jnâni<sup>1</sup> Bhakta’.*

Here ends the First Part of the Bhagavad-Gitâ, consisting of the First Six Chapters, which speak of the Knowledge of the Nature of God (*Scientia Naturae Dei*) or Theology. Its purport may be given, by means of a simile, in one simple sentence. Just as a king, who in his dream imagines himself to be a beggar and is anxious to see the king, in order that he may be relieved of his poverty, finds himself to be the king when he awakes, even so does the Individual Soul, who, through nescience (*Avidyâ*), believes himself to be the body, both gross and subtle, find himself, after Self-realization, to be nothing short of God. The ‘*Jnânayukta Saguna Bhakti*’ or the ‘Love of the Personal God, cultivated after the acquisition of the practical Knowledge of the Self’, which is the sum and substance of the next six<sup>2</sup> chapters, will be discussed in the Second Part. Love without Knowledge is food without salt, and possession of Knowledge without Love is consumption of salt without food. Now, O Beloved Father !, O Thou Master of Masters and Joy of Joys !, O Thou All-knowing, All-powerful and All-pervading Lord of the Universe, of the nature of the Kalpavriksha !, Who, with Thy Infinite Justice and

1 *Of. Teshâm jnâni nityayukta eka bhaktirvishishyate / priyohi jnanino’ tyarthamaham sa cha Mama priyah || B. G. VII. 17.*

2 *Of. Hechi Bhakti vishada atyanta / uttarâdhyâyâpâsuni Bhagavanta / dvâdashâdhyâyâparyanta / bolela âtân || Âtmajnânâvina / bhakti teñ anna alavana / âni annâ vâñchuni lavana charvana / bhakti vâñchuni aisâ âmbodha || Yathârthâdîpikâ.*

Yeneñ bhaktiyoga bolilâ yetha / jeñ bhajâvâ Shri Vâsudeva Bhagavanta / teñchi to jâna tatpadârtha / nirupâvayâ prastuta pudhila shatka || Teñchi saptamâdhyâyâpâsuna / dvâdashâdhyâyâparyanta jâna / nirupijela uttara shatka purna / teñchi sâvadhâna pariyesâ || *Chitsadânandalahari.*

Mercy, deniest nothing to Thy supplicants, be pleased to accept this first instalment, the fruit of Thy own Divine Grace, which Thy own scion who knows not Sanskrit, the sacred language of the Gods, who knows not the Vedas, Shastras and Puranas, who knows not any of the Ashtângas, humbly begs Thy kind permission to lay on Thy Holy Lotus Feet, Which alone he believes he knows by Thy benign blessings only, and not by any merit of his, as says the King of the Maratha Poets:—

“ We know<sup>1</sup> the Feet of Hari. We know not Yama (self-control), we know not Niyama (moral observances), we know not any other means. We have achieved everything without efforts; what more do we want? Woe to those who, abandoning the Feet of Krishna, beg for Salvation! It is, indeed, a bad bargain to exchange Parisa ( Philosopher's stone ) for gold. By meditating on those very Feet, *Vâmana* himself became the Lord, Whose body is the Universe.”

*Shri Śaṅkaru Charanârpanamastu.*

1 Cf. Âmhiñ jânoñ Hariche pâya || *Dhruvapada* || Yama na jânoñ, niyama na jânoñ / na jânoñ anya upâya || Prayatnâvâñchuni sarvahi zâleñ / lâbha tayâhuni kâya ? || Krishnâche pada tâkuni konhi / muktî mâge hâya hâya || Parisa deuni soneñ gheneñ / jaloñ tyâchâ vyavasâya || Dhyâtân te pada *Vâmana* zâlâ / Trivikrama to vishvakâya ||





